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SERMONS

FAITH IN GOD.

BY REV. W. R. WILLIAMS, D.D., AMITY BAPTIST CHURCH, NEW YORK.

And Jesus answering, saith unto them, have faith in God.—MARK xi., 22.

How brief a charge from lips that never uttered an idle word, much less hinted even an untrue one; and these words, few as they are, if simply obeyed, would change the whole aspect of nature, and throw the history of the world into new and better shape. Yet there are those who think themselves wise when uttering the most disparaging language with regard to the life of faith. But, in truth, how mighty is faith, even when exercised in our fellow man. See how the veterans, bearing, it may be, in their faces the wounds of former encounters, but exercising faith and trust in the energy and skill of the captain who guides them and who shapes the campaign, obey him implicitly, and follow unquestioning whithersoever he leads. And so doing they alter, perhaps, for the century the entire face of the national history.

How much an Alfred and after him a Cromwell accomplished in the history of the English people; a Gustavus Adolphus in that of Sweden and Central Europe; and in our times how great was the power which Napoleon infused into the numerous hosts that he gathered and guided, until some of the ablest statesmen of England stood as in despair before him, and with the younger Pitt said that the whole map of Europe must be altered.

Think of the triumphs of the inventor. When Morse in your own city, and in the chambers of of your own University, was pursuing his experiments, discouraged by many, and finding few among those who might listen who

credited his assurances of great results, he persisted in his scheme of the telegraph ; and they who at last gave heed and faith to him were permitted to see the poles planted and the wires stretched. How wondrously did his faith through all discouragements sustain him, and how gloriously was that faith justified at the last. And then, when the enterprise was projected of carrying the same line of communication beneath the broad ocean in spite of its stormy waters, how preposterous to many sounded the first presentation of such a hope ; and yet you see the project realized, and messages flashed along the submarine cable and over the broad continents, until now electricity girdles the globe in a brief space of time. There has been a vast expenditure of funds ; it has cost toil, and peril, and sacrifice of life ; and yet you acknowledge that faith in the men who projected these schemes was well warranted, and has been abundantly recompensed ; and that the real weakness of mind was in the men who stubbornly and stolidly withheld all faith. A little time ago how incredible seemed to many the thought of a bridge that should span the river between you and Brooklyn, allowing still free navigation, but permitting the residents of the two cities to pass dry shod from one shore to the other. And how was it to be done ? Was it something that was to float on the water, not to be submerged ? No, it was to be by iron and stone, either of which, if left to itself, would sink into the lowest depths of that stream, but they were so adjusted as to accomplish the end desired. Though the expenditure was indeed great, and many human lives were lost ere the structure was completed, how did those who survived of the original framers of the project exult in the success of their feat ; in their fellow helpers and in themselves, and in the toilers whose industry they directed, and the capitalists whose funds they dispensed. Faith in man ! Out of it grow the highest enterprises in navigation, in mining, in manufactures and in the planting of towns and in the building of States. The dwellers in the remote East and in the Far West may be co-partners in the same enterprise. When the great conflict in our recent Civil War was over, the men who had kept trust in the ultimate triumph of freedom and of the national unity had their expectations finally and fully justified, and our people obtained political enfranchisement. Still more, when spiritual liberty is to be secured, how necessary is it that there should be faith in the hearts of the toilers as to the campaign and the Great Captain conducting it. How much does a land owe to the soldiers who go forth fighting their country's battles, and to the political martyrs facing all odds if they might but do the work to which they supposed duty and freedom and their country called them. Yet, as we have seen, all these enterprises, as man sees them, rest on faith in man.

Look back to the times of your own Revolutionary struggle, and you will find that the liberties in which your nation exults are due not only to the men who died at Bunker Hill and Lexington, but to the ill-clad, hungry, self-denying men who at Valley Forge, during a rigorous winter, kept up brave hearts and continued the unequal conflict ;

who, in spite of the discouragements of many reverses and signal defeats, still had faith in their country and in Washington. Though they sleep in unrecorded graves, yet were they the nation's deliverers.

We have in the summons of our text faith transplanted from the feeble and mortal to the Eternal and Unchangeable, to the True and Living Maker of the vast universe, Sovereign of all things, and He is here preaching to us faith in Himself and the Father sending Him, and the Spirit sent of both. Look at the Preacher.

I. But look at Him not only as the Preacher of faith, but as Himself the Pattern of it, and also as the Perfecter of faith ; not only the author, but the furnisher of our faith, guiding its aspirations and rounding out its achievements. And upon these three thoughts let us dwell for a time. The text uttered in His own Palestine was in His full prescience meant to reach your hearts and mine this instant within these lowly walls. Have faith in God! For unless you have it you will miss Paradise ; and all the speculations and philosophies, and services, and sacrifices of earth cannot win for you admission within the pearly gates and enable you to stand unspotted before the throne of the final arbitrament. Have faith in God! For He, the Christ, made faith in His message, in His oracles, in His Father and in Himself, the very hinge of salvation. "He that believeth shall be saved. He that believeth not"—soften not the word, it was chosen by Him who knoweth the human heart and allotteth the eternal destinies, and the term that He selected [touch it not, reject it not] is "damned!"—"He that believeth not shall be damned." As flinging away the keys of an open Heaven ; as attempting, in his own might and right, to break the barriers of the law which he has violated, and impeach the veracity of a Redeemer whom he has himself never planned or merited ; as striving through his own fancied merits to appear at the marriage supper of the Lamb in a robe of his own weaving and his own bleaching, instead of that made white and immaculate in the blood of the slain Lamb, the mortal slighting Christ's salvation worries out his own utter perdition.

Both He and His forerunner John required repentance and trust. But the harbinger John proclaimed mainly repentance, and following up his precursory work John's greater Master preached not so much repentance as faith.

Jesus Christ was the Preacher of Faith. He said, "If thou believest." Why should He make it a condition ? The cause of man's first apostacy, effected in the Garden of Eden, began in unbelief. Man, the pensioner of God, sought to be something higher than God who created him. But that cruel and hideous delusion was fostered by the art of Satan, himself a like pensioner, revolter and suicidal apostate. Man, in his pride, disbelieved God, believed the great father of lies, and allowed himself to become the dupe, victim and prisoner of that Satan, and until he unlearns this fatal error he is utterly and irretrievably lost.

Look at the way in which Christ coming down to sit on the Mount begins and rounds also His instructions in the beatitudes, as they are called. What

is the first? "Blessed are the poor in spirit, for such is the kingdom of heaven." Until men renounce their inveterate pride, and are brought in some degree into this poverty of spirit, they cannot enter into the kingdom of heaven. To feel that it is only as we receive His law and conform ourselves to His bidding, it is only thus that we His creatures and pensioners can be truly happy and righteous.

"Blessed are ye when men shall persecute you, and say all manner of evil against you falsely for My sake, rejoice and be exceedingly glad." Is this the lesson learned at the feet of Socrates or Plato? No. You are here reminded that the world has become so incrusted with and imbedded in falsehood that when they see the man who is transferred from the kingdom of error to the kingdom of truth, who has become the pupil, liege, servitor and loyal follower of Christ that made him; that world, stung with indignation because of his, the believer's, separation from their banners of revolt, when they cannot bring true testimony against him, call in the false. To justify their own rebellion they impeach the disciple's schism. But the Saviour, instead of being Himself daunted and allowing His followers to be overthrown, teaches them that, though in the world, they are not of the world, but by themselves, flung in their isolation from man more thoroughly on God. Thus the learners of Jesus feel that they have a teacher and a friend. Instead, therefore, of being smitten into utter panic and irrecoverable defeat, they feel that the shout of a King is in their camp, and realize that around and about and over them is the great army of invisible angels who are on His side, still true in their allegiance to the man of sorrows, in whom their keener, juster vision still recognizes the well-beloved of the Father. Christ is the preacher of faith.

II. He was not only the Preacher of it, but He was the Pattern of it. He might have required that the Cæsars should relinquish their thrones, and He who was laid an infant in the manger at Bethlehem might have demanded that the purple of the Roman conquerors should clothe Him round about, and their legions troop to His standard, but He did not. He came as a pattern of faith, exemplifying that Gospel, full of trust and entire surrender, which He proclaimed to His people in His word. It was necessary that He should lay aside the glory which He had with the Father before the foundation of the world; that He should empty Himself, so to speak, of it not only in outward appearance, but that He should assume a human spirit.

Then think what His ministry was: how He preached to the poor. Remember how, when the opulent Simon thought himself singularly generous in admitting this Galilean to his board, but did not accord Him the marks of respect which were shown to wealthier guests—the foot bath and the kiss—the Saviour, who might have smitten him to immediate death, only taught him, in the way of loving simplicity, a lesson that must have remained in his memory to his dying day, the meekest of rebukes to a haughty patron, as he imagined himself.

He was acquainted with grief. As He said, the foxes have their holes of

refuge, the birds of the air have their nests of solace, but He, the Son of Man, homeless, had not where to lay His head. Was it in the tone of repining that He uttered it? No, it was that He might bring home to you and me the lesson of a loving, unquerulous submission to the appointments of His providence. Yet He appeared with a spiritual majesty that made His enemies fear and hate Him. He had cleared out from the temple those who would have made it a den of thieves. He taught there, and He presented His offerings there, but when He came to the Priests of the line of Aaron, and the throne that belonged to Him by the right of natural descent, as the heir of the line of David, He was met with general incredulity; and while the little children cried, "Hosanna," the voice of their spiritual guides and of the aristocracy was, "Seize Him and crush Him!" He might have called on the Father, and twelve legions of angels would have made their swords flash from their scabbards as they flew to His relief, but He did not. Why? Because it was necessary that an effectual sacrifice should be presented, that the types of the law should all be eclipsed and outshone in the dignity of His nature and character, and in His perfect sinlessness, that He might make an effectual atonement for the sins of the world. For other seasons was reserved the work of the Lion of the tribe of Judah. Now, He is the Lamb of God, that taketh away the sin of the world.

How terrible the anguish when in Gethsemane He cried: "If it be possible let the cup pass from Me; nevertheless, not My will but Thine be done!" And when on the cross He exlaimed, after all the mockery and outrage to which He had been subjected, as the culminant and intolerable sorrow: "My God, My God, why hast THOU forsaken Me?" It was faith that still made Him claim the acquaintance, the acquittal, the adoption of the holy Father. And soon in the close He said, "Into Thy hands I commend My spirit."

In His human aspect, it was requisite, as the Holy Ghost teaches us, that though He was a Son, yet learned He obedience by the things which He suffered. The "learning" the consummate lesson was not attained, until in isolation and seeming abandonment, not merely from the earth, which He came to evangelise, but as well also on the side of the very Heaven, from which He had lighted, and of which He had witnessed, the victim stood in utter forlornness, not, as at first, the Rejected of Israel; but, now at the last, the Disowned of the God of Israel—the Humanity thus left sole, but in its woe not repining, and not blaspheming, was shown to be sinless, an adequate and an accepted Propitiation. The sins of the world, projected on Him, wrought no sin of utterance, feeling or act. In the wilderness of earlier temptations, when devils left Him, angels came and ministered to Him. Now, in a dire hour, the curse was concentrated as on a more entire desolateness. But, when this past, not angels, but the Father, Lord of all angels, came to avouch that the Victim rightfully had said: "It is finished." A Perfect Oblation by a Sinless Champion had achieved the redemption of the world.

My hearers, all the faith of the martyrs of the early Church, from Abel

downward in the Hebrew dispensation, and in the Christian also, has been the feeblest image of that which blazed in the soul of the Divine Sufferer on the cross. He girded Himself for the fearful conflict. He went into the baptism alone, and of the people were none—absolutely none—with Him. One of His disciples, who had said He would never forsake His Master, had three times, and even with profane oaths, denied that he ever knew the man.

The earthly Church, in the hand of the chosen apostles, had swung itself loose from Him, and, as He described it in His plaintive foretelling of the fact, left Him alone. But His very foes, full of enmity and falsehood, as were most of their statements regarding Him, yet here at least, when howling around the foot of His cross, bore true statement of the Jesus, when they said: "He trusted in God!" Christ's prominent, perpetual confidence in His Mission and the Divine Father giving it stood out before their glaring eyes as incontrovertible fact. And, my hearers, when the false congregation of Israel blasphemed Him, and the true, small Church of the disciples and apostles deserted and denied Him, and the very Father's face seemed averted and unrecognizing, He, the solitary, still trusted. And so, you and I and our race were ransomed. Yet He washed away the sins of Peter with the rest. From the crib of Bethlehem to the cross of Golgotha, His whole career was one long embodiment, on its human side, of faith in God.

III. The Preacher of faith and the Pattern of faith is the Perfecter of faith. The apostle speaks of Him as the author and finisher of it. He is touched with a feeling of our infirmities, for He was made in all points like unto us. Yet it was made necessary that we who follow Him should be made, also in our lot, perfect through suffering; that each one should be, of whatever age and of whatever worldly position, a cross-bearer also in his own several age and places. "The Lord loveth whom He chasteneth, and scourgeth every son whom He receiveth." "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Why did He allow Nebuchadnezzar to fling His faithful followers into the white heat of the fiery furnace? Because it was necessary that the perfection of their attachment should be manifested, and the reality and genuineness of their faith be made patent to the minds of their heathen neighbors and to the haughtiest of their sullen and ruthless rulers. They were watched by their loving Lord, who brought them safely through, and who was with them in the midst of fire, perfecting and refining their faith. And when at last, leaving the body the spirit goes up, it goes up no more to suffer. "Absent from the body to be present with the Lord; associated inseparably and evermore with Christ, which is far better." The Master it is who has perfected us through faith; as Paul says, "there is laid up a crown of righteousness for all them who love His appearing." How much the Apostle confronted in the form of opposition, yet walking all the closer, therein and thereby, to the truth. From the persecutor he became the proselyte, the transcript, the herald of Christ. Standing solitary before Nero he is to be given up. "None of these things

move him," and he is perfected in this the consummating, final sacrifice. So, if you are Christ's, your death-bed will be the hour and scene when Christ, all the more welcome, is also all the nearer.

Some have supposed that faith ceases entirely with the present terrene life. We do not find this taught in Scripture. True, after death, God's people no longer "walk by faith." Sight takes, in many respects, its place. But the Apostle's language, "Now *abideth* faith, hope, charity," seems to imply the abiding permanence of faith as to certain portions of truth. Even the highest archangel, as to certain earlier workings of God, and as to God's full future purposes, knows them, not of his own perception, but by his serene faith in the divine testimony regarding them. A created, dependent intellect, be it in glorified man or in sinless seraph, cannot, except by the exercise of faith, take in the garnered wisdom of the infinite and uncreated Jehovah. For the past, and for the far future, no finite and dependent mind can stretch itself to attain, much less to overlap, the Infinite Mind of the Father of Lights. Running into one root, faith, hope and love may be treated as sharing in one unchanging permanence. The very first command in the Decalogue, as expounded by our Lord, in conference with a scribe, involves loving of the Lord with "*the whole mind;*" and the sway of the human or seraphic mind, swinging itself in absolute dependence on the all-suffering and the all-knowing Mind, is in any life, mundane or supra mundane, but the exercise of faith. And the Christ giving His glorified saints the crown of righteousness but seals them for a faith of higher flight and of far wider scope.

Will you turn away to man—to the philosophers of the schools—and say, "The things that are material, and tangible, and visible are the things in which I will confide?" Even in the things of the world you see it is necessary to have faith in the things that are invisible. Such was the case with the men whose funds and influence sustained the telegraph and submarine cable, and the men who built, at the expense of fourteen millions, and with the incidental unintended sacrifice of thirty lives, the bridge between you and the neighboring city, over whose completion so many were recently exultant. How much more may the Teacher whose lips never uttered a rash word, whose heart never yet has lost sight of one of His pledges, be trusted. He was the equal Son of the Father, thinking it no robbery to claim parity with that Father; and when questioned saying, "He that hath seen Me hath seen the Father." Do you not recall many a fellow disciple whom you loved who has finished his warfare and entered into his rest? And what in their dying breath was their testimony bequeathed to you glowing with the perennial splendor of the world they were entering? It was that you should love and trust this Jesus, who was to them the Beginner and the Finisher, the Gate and the Goal, of their eternal blessedness. Have faith in God! Gabriel and Michael could not maintain their being, or hope to go on augmenting their knowledge of God's character, except as they have faith in God, whom they have served with an unwavering fidelity. Excelling in strength, they acknowledge that theirs is a borrowed, a dependent, a pensionary strength. One of the high

titles of old Holland conferred on a chief dignitary of State was that of the Grand Pensionary. And the highest seraphs around the throne above aspire to naught more magnificent as regards our Emmanuel.

Again, if we have genuine trust in Him, we are to follow Him. He has inherited by His incarnation, and submission, and sacrifice, a throne, a dominion, a name which is above every name; and He has said by inspiration, that His people shall be heirs with God and fellow heirs with Him, the Christ. You fare scantily, it may be, and lodge often in inconvenient and narrow apartments. You look around and many of your old associates are missing. But repine and quarrel not with the arbitraments and arrangements of Him who has never done aught of which you can rightly complain, and one day you shall see Him face to face, and know in the society of those perfectly happy and perfectly wise the reason of many a dispensation that here to you seems mysteriously and needlessly severe. All things shall work together, for good unto them that love God. "Let us love Him!" To love Jehovah with the whole heart—manifest in the Son and drawing near to us in the Spirit—is the world's true enfranchisement. To love Him is the highest schooling; to love Him is a genuine, in-bred nobility, to attain which the world's aristocracy, the world's capitalists, the world's conquerors might all drop their wilted laurels and fling away their sceptres. if thus alone they might have Christ theirs and hope to be with Him forever. What a guerdon and what a goal is this! The little ones sacrificed by a ruthless Herod, as they look back on the extinction of their earthly career, have among the causes of their thanksgivings and the ever recurrent burden of their anthems, that they have been thought worthy to swell in their earthly martyrdom the hosannas that welcome the incoming of the King of the Universe. Although it were the oblation of a fearful sacrifice it is now their glory and their joy, that in their little infantile way they share with Him who came from the depths of eternity to make our forlorn race sharers of His joy, participants of His holiness, and dwellers with Himself in His Father's house of many mansions. The believers here attached to the household of faith shall, when faith is perfected in nearer, clearer and fuller vigor, see it more in its full majesty and proportions; in love purified of all its adherent dross, in a hope that goes on ever broadening and brightening whilst stands the Throne and lives the King. He is the Trainer, able and willing to make you more and more perfect in His image—the one Teacher—more and more thoroughly rendering you acquainted with His character, cognizant of His purposes and participant of His victories. God grant to each of us to partake in that fellowship and triumph.

Here in the body pent,
Absent from Him I roam,
Yet nightly pitch my moving tent,
A day's march nearer home.

My Father's house on high,
Home of my soul—how near
At times to Faith's foreseeing eye
The golden gates appear?

THE LOVE OF CHRIST—KNOWN AND BEYOND KNOWLEDGE.

By Daniel Curry, D.D. (Methodist Episcopal), N. Y.

And to know the love of Christ, which passeth knowledge.—Ephesians iii., 19.

The Epistle to the Ephesians appears to be simply a pastoral letter sent by St. Paul to a church with which he had been long and intimately associated. It is made up of Christian salutations and exhortations to continued fidelity to Christ, with glowing declarations and proofs of the excellences of the Gospel, and the high privileges of believers. The Church of Ephesus evidently occupied a very tender place in the heart of the Apostle, as is declared and explained at large in his address to its elders, who met him at Miletus. It had under God been principally created by him, and for nearly three years, and these among the most fruitful of all his ministry, he devoted to them his apostolic efforts, with what spirit and zeal his own words show to us. It is evident, also, that his work had been especialy fruitful, not only in bringing together a great number of professed believers, but also and especially in leading them forward to large attainments in the experience of the deep things of the spiritual life. This Church is again brought into view by one of the Epistles of the Apocalypse, which shows that, though some sad departures from the simplicity of the Gospel had occurred, still the Church of Ephesus was even then distinguished for its purity and zeal, and its diligence in all good works. Unlike some others of St. Paul's Epistles, this one does not appear to have been called for by any special emergency; it rather seems to have been written out of the fulness of his heart, speaking to those whom he very well knew would understand and appreciate his words respecting the wonderful fulness of the divine grace towards them, and their own high privileges in the Gospel, and consequently their obligations to labor for all that fulness of grace.

The chapter out of which our text is taken is an instance of a peculiarity of the Apostle's manner of writing. It is, after the first verse, a parenthesis, thrust into the line of thought, which is for the time suspended, but taken up again at the beginning of the next chapter. It appears as if the heart and mind of the writer had become so filled with his theme that, borne away from the thread of his discourse, he turned aside to dilate upon the deep things of God in Christ, as provided and made known in the Gospel. And as these things came within his spirit's visions he was filled with an earnest desire that all they who had begun to taste of that grace might be made partakers of its fulness, and for that purpose his expositions were changed to prayers which, welling up from his full heart, sought in vain to clothe themselves in words, for while his language evidently labors under the weight of

his thoughts, it fails to disclose them in form, while in their undertones may be detected something of the unutterable glory of the grace of Christ.

In its form the text is paradoxical, for it speaks of knowing what it also declares "passeth knowledge." A tendency towards such a method of expression may be not infrequently detected in the language of Scripture, and especially in St. Paul's writings, because of the attempt to clothe in human language ideas that wholly transcend all merely rational thinking and speaking. But in this case the paradox is only in the form of the words; the idea expressed involves no absurdity. There is certainly a high and precious sense in which it is the privilege and the calling of the children of God to attain to a conscious apprehension of spiritual things in a form and by processes that lie beyond the range of the natural understanding. It is this for which the Apostle here prays. He would have them understand that knowledge to which he had himself attained "in the mystery of Christ," and yet beyond what even he had attained to he was aware that there were unfathomed depths of grace and truth, mysteries of the Father's love, shown only in part in Christ, which must forever remain unknown, except in their blessed results.

Our meditations for the present occasion will be directed, first, to the consideration of certain things in respect to which the "love of Christ" transcends finite thought or conceptions, and second, to some of the things as to which that wonderful grace comes within the range of our spiritual knowledge.

I. Certain things as to which the love of Christ passes knowledge.

1. *Respecting its originating causes.* The fact that man is recognized as the object of God's love is abundantly taught in the divine word; but beyond the simple fact we are not informed, nor can our reasoning solve that wonderful truth. In our finite conceptions of the movements of the affection of love, we naturally assume that there must exist, as a prominent condition, certain relations between the parties concerned—the subject and the objects of love—something either intrinsic or relative by which it is elicited. We love whatever seems lovely to us, either because of the possession of amiable qualities and attributes of character, or because of the existence of certain recognized relations to ourselves that call for our affections. Beyond these conditions, and independent of them, we are incapable of conceiving how the affection of love can come into existence or exercise; and yet it is very certain that in our case these conditions were not found in us towards God. Man, as contemplated after the *fall* and before his *redemption* by Christ, presents only the aspects of *sin* and *spiritual defilement*, of *hatefulness* of character and *enmity* against God; while God is presented to our contemplation as full of burning zeal against all unrighteousness and spiritual uncleanness, of purer eyes than to look upon iniquity, a devouring fire against all the workers of evil. To the mind and thought of any finite intelligence it must appear that wrath and vengeance—not love and tender compassion—should be awakened in the divine mind towards such an utterly lost, depraved and

rebellious one as man is shown to be in the light of revealed truth, and yet it was towards such a one that the divine love flowed forth unasked, and not elicited by anything in man. While men were yet sinners, enemies, hateful and haters of God, the divine love moved forth guided by heavenly wisdom, and sustained by the divine omnipotence, to redeem and save and exalt to glory the ruined offspring of a fallen ancestry. All this entirely "passeth knowledge."

2. *In respect to this degree*, as seen in its operations, the divine love to man *passes knowledge*. The highest degree of human love extends in its purpose only to make its object equal with its subject. This qualification applies in some cases to the love of Christ towards redeemed sinners, whom He would present to His Father and evermore dwell among them, making His Church the aggregate body of the redeemed and regenerated, His bride and chosen ones. But in its inception and primary outgoing His love was of a more inscrutable kind. The highest measure of human love, even when it takes on the form of heroism, is that a man should consent to die for his friend, "but God commendeth His love towards us in that while we were yet sinners (enemies) Christ died for us." The view given us in the sacred narrative indicates also something darkly mysterious in respect to the cost to Himself of Christ's sacrifice for us. From the nature of the case the subject could be but faintly made known to us, even as to the character and measure of His sufferings, while their rational and legal relations to our redemption quite transcends our utmost thought. And yet all along throughout the evangelical records, whether in prophecy or typology, historical statements or devotional applications, we may trace the shadow of a great darkness, and the bitterness of an unutterable sorrow resting upon Him who engaged in His own person, stimulated by His love towards us, in the fearful work of rescuing our sin-stricken world from the curse under which it lay. That sorrow and bitterness of soul comes clearly into view in the agonies of the garden and of the cross, when Christ, serving at once as priest and victim, having offered up prayers and supplications with strong crying and tears unto Him that was able to save Him from death, and having been heard for His godly fear, though He was a Son [of God], yet learned obedience by the things that He suffered. Though we cannot know either the nature or the measure of Christ's sufferings, when He offered Himself as the Lamb of God to take away the sin of the world, there is abundant evidence that they were ineffably fearful. And yet in them all, though His whole frame was shaken with anguish, and His spirit bowed down with a shadow of great darkness, His love for our race sustained Him and enabled Him to endure the cross and to despise the shame, that thereby we might be saved.

3. *The love of Christ passes knowledge in respect to its long suffering.* As it began without any worthiness on our part, so it is continued towards us despite our disobedience and ingratitude. Even the story of Christ's death for us is not more touching than His persistent solicitude for the welfare of His enemies, and His grief on account of the wilful unbelief and disobe-

dience of those whom He came to save. When He saw the holy city doomed to be overthrown and destroyed for its persistent rejection of Himself and His salvation, His heart was moved with tenderest compassion and sorrow, as He cried out, "Oh, that thou hadst known in this day, even thou, the things that belong unto thy peace!" When opposed and withstood in His benevolent designs by the leaders of the people, His indignation readily gives place to grief on account of "the hardness of their hearts." And even among the agonies of the cross the impending desolation of Jerusalem lay heaviest upon His heart, while to the insults of His murderers He answered in prayers for their forgiveness. And how is this wonderful exhibition of His long suffering mercy continually displayed in His dealing with men in respect to the salvation which He has purchased for them at so great a price? Through the long years of impenitence and rebellion He not only withholds the stroke of vengeance, but also employs all the agencies of grace, if it may be, to persuade the sinner to be saved. Though denied access to the heart, He persistently stands at the door and knocks. He Himself, the Good Shepherd, goes forth to seek and to save them that are lost, and in all the declarations of His desires and purposes the same precious truth appears. He would have all men to be saved and come to the knowledge of the truth. The tenderness of the divine love towards rebellious Israel, which finds expression in the language of the prophet, "How shall I give thee up, Ephraim? How shall I deliver thee, Israel? My heart is turned within me, my repentings are kindled together," appears in its fulness only in the persistence of the divine grace and forbearance towards sinners. He *waits* to be gracious; He forbears to execute vengeance; He seeks the lost sheep in all their wanderings away from Him; He hears the earliest and faintest cries of awakening penitence and makes haste to deliver all that call upon Him for help.

So, too, in respect to His own people—the professed Christians of our own times—as like forbearance and compassion are called for by their disobedience and forwardness, their displays of an evil heart, of unbelief and departing from God, by their wordliness, self-seeking and carnality, so is His grace freely and persistently exercised towards them. He reproved His disciples for their unbelief, their merely human zeal, and their worldly ambitions, and yet despite all these, and while as yet they were but partially saved from them, He addresses them as somewhat dearer to Him than simply friends. Peter's sad denial, and Thomas' unreasonable skepticism, and the prevalent unfaith of the whole body of the Apostles, are readily passed over, and every return to Him is greeted at its coming. And all that wonderful grace and forbearance displayed by Christ while personally among His people is perpetually reproduced in His dealings with men in all after times. How long does His mercy wait upon the impenitent and disobedient! How patiently does He endure the contempt and contumely of the ungodly! How does He forbear to enter into judgment even with those who despise and reject Him. Who of us that have tasted that the Lord is gracious is not compelled to confess the wonderfulness of His love shown in the times of our impenitence, while we steeled our

stubborn hearts, and shook off our guilty fears, and through long years of rebellion vexed and urged Him to depart from us? And even since we have given ourselves to Him, in the covenants of His grace, and have, by His great condescension, become "partakers of the good word of God, and the power of the world to come," how have we vexed Him by our backslidings, only to call forth more wonderful displays of His strange forbearance and forgiving love! Our base denials elicit from Him only looks of compassion, and our repentant souls ever find Him ready to forgive. Such love is found nowhere else. It is divine, and though ever manifesting itself as a gracious reality, it, in its source, its measure, and its persistence, "passes our knowledge."

4. *In the bounty of its provisions.* Of this St. Paul, taking up the refrain of the Evangelical prophet, gives only an undefined intimation while declaring its immeasurable greatness: "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love him, but God hath revealed them unto us by his Spirit." We know these things as gracious and very precious realities, but as to all besides the whole affair "passes knowledge." St. John, who beyond almost all others, seems to have dwelt in that love, as the angel Ithuriel is described as dwelling in the sun, simply declares it, without attempting to give its measure, when he says, "Behold what manner of love—how great, how free, how precious—the Father hath bestowed on us that we should be called, constituted, children of God, *and such we are.*" A like conception of the mysterious greatness of this love is also intimated in the words of the Apostle, closely following our text, in which human language seems to labor in the impossible design to set forth the incomprehensible, "To Him that is able to do *abundantly, above all that we ask or think,* according to the power that worketh in us." The divine *power,* executing the designs of the Father's love, both for the eternal Son and for our ruined, but redeemed race, is the measure of His love to us in the gracious purposes of the Gospel. When He saw us cast down and destroyed He not only pitied us in our wretchedness, but He *loved* us with a strange and holy affection, and in undertaking our cause He became inestimably more to us than simply a deliverer. It was not merely to save us from death, to deliver us from perdition, to bring us out of the horrible pit and the miry clay, and to make us happy forever; all this He does, and infinitely more; He joins us to Himself in the closest union by His incarnation, by our spiritual union with Him through His resurrection within us, so constituting us sons of God by spiritual regeneration: "And if sons, then heirs; heirs with God and joint heirs with himself." It is not for us, in vain speculation, to inquire how this can be; it is enough that "God hath declared them to us." It was not an idle boasting when one declared, "I would rather be a redeemed sinner than the highest archangel," for there is a *new* song which only redeemed souls can learn.

II. Certain things as to which the love of Christ may be known.

Only a few of many important things can now be considered; but these, though presented as a residuum, extending beyond the hidden immensity of

the Father's love in Christ, are sufficiently great and glorious to command our utmost stretch of thought, and to call forth the loftiest aspirations of our spiritually quickened and transformed natures. Herein are revealed to us, who believe "the mystery of godliness," the vision of faith, and the glorious manifestation of the sons of God.

1. *We may know the love of Christ as a great truth revealed in the Scriptures.* The divine word comes to the faithful and believing, to those whose spiritual vision has been enlightened by "The Light," with a self-demonstrating efficacy. It shines upon the natural understanding and finds a ready response from the quickened intuitions of the spirit in man; and to all them that receive Him the Divine Comforter becomes an ever-present, indwelling witness. He takes the things that are Christ's, the revelations of the written word, and shows them to us. All His people are taught of God. And of that word the love of Christ is the ever-present burden. "In his love and in his pity he redeemed them." Whatever other motives are sometimes named as present in the mind of God respecting the coming of Christ to our world, the *love* of God to our race is always first and foremost, and so fully is this the case that while considering that stupendous work of grace all others of the divine attributes seem at times to fall into the back ground, and the one quality of LOVE seems to express the divine fulness. The love of God as revealed in Christ originated the Gospel scheme of grace, and the love of Christ to man sustained Him in the humiliation and impoverishment of His incarnation, in all His painful labors and sufferings among the contradictions of sinners, the dulness and carnality of His disciples, and under the smitings of the hand of the Father. These things fall within the range of our knowledge; they are written for our learning that we, through the Scriptures, may have hope, and all these glorious truths of the Gospel should be known by us, both in the outward letter and in the inward spirit. They should be themes of continuous meditations, our meat and drink, the light to our path and the guide of all our goings.

2. *The Gospel*, which is the manifestation of the love of Christ, *may be known as a grand remedial scheme and dispensation of the grace of God.* It finds us ruined and provides and declares a remedy. Its light searches the darkness of our hearts in order to discover to ourselves our sin and misery, that we may be induced to lay hold on the hope set before us in the Gospel. It reveals the law of God in all its holy severity, to show us that none can be justified by it; but over against this "the righteousness of God without the law is manifested, [a righteousness] through faith in Jesus Christ." Here is the adaptation of means to an end, of provisions to our necessities; a way of deliverance from sin and guilt, for which the awakened conscience cries out in despair till the love of Christ appears, the sun of righteousness, with healing in His beams. In His infinite love towards us the Saviour reveals Himself in the fulness of His grace, adapting His gifts with equal skill and condescension to our wants and miseries. To thoroughly redeem us He Himself becomes, to all them that are to Him by the Father's grace, "wisdom and

righteousness, and sanctification and redemption." In the devout contemplation of these things the soul comes to an intelligent and very precious appreciation of the love of Christ.

3. *We may know the love of Christ by the experience of His saving power.* Other forms of spiritual knowledge are to our minds objects of thought; we separate them from ourselves in our thinkings, and contemplate their intrinsic beauty and excellence apart from ourselves. But that which comes to our spiritual consciousness, without outward teachings or processes of reasoning, but through the discoveries of the soul's intuitions, when taught by the Spirit of God, is a form of knowledge which, though incapable of merely logical demonstrations, is also not susceptible of doubt. To every believing soul Christ becomes a teacher not only of the outward word, but also and eminently by His own self-manifestation, and to all such is the Word of God inwardly and personally revealed. And the things so revealed pertain specifically to the relations into which the trusting soul is by the Divine Spirit introduced with the accompanying spiritual transformations, and the resultant peace and joy in the Holy Ghost. With such a guide and instructor the wayfarers, though quite unlearned as to earthly things, shall not go astray; the promised Comforter guides them into all truth. And as this manifestation of Christ in the soul is essentially demonstrative of His *love*, so its first and natural result is the awakening of a responsive love in the renewed heart, which voices its deep feelings in symphony with the prophet. "O Lord, I will praise thee; though thou wast angry with me, thine anger is turned away and thou comfortest me," or with the Psalmist, "Return unto thy rest, O my soul, for the Lord hast dealt bountifully with thee; for Thou (Lord) hast delivered my soul from death, mine eyes from tears, and my feet from falling." God loves the faithful soul with a distinct, individualized, personal love; with *forgiving* love for Christ's sake; with *pitying* love as the God of all grace, and with divine *complacency*, as He contemplates it redeemed and sanctified, and renewed in holiness after the image of His well-beloved Son. And this love is not a secret affection, but it is blessedly manifested by the indwelling and witnessing Spirit, and by the fruits of grace in the soul; a present help in time of need; a divine comforter, mighty to save; a Holy Spirit of promise, giving the earnest of the inheritance held in reversion; a refining fire, to remove the dross of carnal desires and earthly affections, and a shining light, shining more and more unto the perfect day.

4. *We may know the love of Christ by His conquest of sin in us.* This work is among the earliest of those wrought in the life and experience of the believing penitent. His justification before God, through the merits of Christ, is a work wrought *for* him, rather than *within* the soul. The forgiveness of sin is God's act, the experience of which is primarily only relative, though it may be immediately thereafter evidenced by its results, among which is the deliverance of the hitherto enthralled spirit from the "bondage of corruption." The exultant song of the emancipated soul, "He breaks the *power* of *cancelled* sin," expresses not only a delicate discrimination between things in-

separably related, but also a precious truth in Christian experience. The word of God declares the great and fearful doctrines of human depravity, the heart's fargone estate, from original righteousness, and its subjection to many sinful and degrading lusts; and to these humiliating revelations, the experience of man's awakened spirit adds its own painful concurrence. The quickened conscience may detect the presence of sin in the members, and the emancipated will may choose the good, "delighting in the law of God after the inward man;" "but," such is its testimony, attested by sad experiences of unavailing struggles, and invariable defects, "I see a different law in my members, warring against the law of my mind, and bringing me into captivity under the law of sin which is in my members," and over against this fearful condition of enslavement, to "the lusts of the flesh," and the power of satan, is the revealed Christ proclaiming "liberty to the captives, and the opening of the prison to them that are bound." The liberty He bestows is not simply an exchange of degrading services, but the bringing of the soul into a real freedom, its subjection to congenial and ennobling laws of life, that true liberty with which the Son makes His people free. Through His love He accomplishes this victory in us, delivering us from the power of satan, the destructive results of the dominance of the carnal mind, with its "temptations and snares and many foolish and hurtful lusts, such as drown men in destruction and perdition." This is the end of the soul's earnest longings, "to be delivered from the bondage of corruption into the liberty of the glory of the children of God." "In all these things we are more than conquerors through him that *loved* us," and to those whom He thus makes free He also manifests Himself, and they walk with Him, "in the light as He is in the light," and experience continually the power of His blood to "cleanse from all sin." And this conquest once achieved is always perpetuated, for this is the "victory that overcometh the world, even your faith." "They overcome by the blood of the Lamb."

5. *We may know the love of Christ by the victory which He gives us over death.* To the natural consciousness, no other image is so fearful as that of death. On this subject some one has written: "The pencil of inspiration has pointed most truthfully the dark background of the picture of human destiny, by simply setting forth the confessed truth of mortality. 'Man that is born of a woman is of few days and full of trouble. He cometh forth like a flower and is cut down; he fleeth also as a shadow and continueth not. Man dieth and wasteth away.' To the heathen mind, and to every soul in which the love of Christ is not revealed and consciously apprehended, *Death is the King of Terrors*; which only the faith of the Gospel, revealing Christ's love in the heart, is sufficient to overcome. Impelled by His love for us He has tasted death for every soul of man, and by Himself dying He has conquered death for us, and so, in those that believe in Him, He has destroyed the fear of death. So believing, though only dimly seeing Him, one of the patriarchs could calmly say, "All my appointed time will I wait till my change come," and another, in the near prospect of his departure, quietly and cheerfully gave his

orders, like one going to his nightly rest, "I am to be gathered to my people, bury me with my fathers." With a clearer spiritual vision, and with a correspondingly exulting hope, the first Christian martyr was able to look out beyond death, and regardless of its terrors to rejoice in the assured prospect of eternal life; and the great Apostle to the Gentiles, as he saw himself drawing near to death, quite regardless of its terrors and its gloom, thought only of his accomplished warfare, his sustained faith, and "the crown of righteousness, which the Lord, the righteous judge, shall give me." The promises of God's word, at precisely this point, are rich and abundant, and trusting in them untold thousands have been enabled to enter the dark valley "fearing no evil," and fully realizing the blessed assurance of the Psalmist: "Thou art with me; thy rod and thy staff they comfort me." It is among the happy assurances of both the written word, and the ever present Spirit, witnessing to the faith of God's dear children, that in nature's darkest hour, as the shades of earth's twilight gather over the senses, "at eventide it shall be light."

In concluding these our meditations on the manifested love of Christ, some of the practical results of these things demand a passing notice. While viewing ourselves as the objects of the divine favor, not on account of our own worthiness, but for His own mercy's sake, we should not be unmindful of the redoubled obligation so laid upon us to love Him in return for His wonderful love to us, and gladly to serve and please Him in newness of life. Seeing He has redeemed us from death, and from the power of sin, how sacred are our obligations to consecrate our lives and all our ransomed powers to His service! And how fearful is our reduplicated guilt if such service and devotion are not rendered! This love is now offered, as the one and only way by which man can be saved; then "how shall we escape if we neglect so great salvation?" And how fearful must be the doom of those who fail of it? "He that despised Moses' law died without mercy. . . . Of how much sorer punishment, suppose ye, he should be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite to the Spirit of grace!" How fearful is the wrath that springs from slighted love? Let us fear to confront "a jealous God" in judgment!

On the other hand, let us see and realize how rich and free is Christ's grace towards us. It rises out of the immeasurable abyss of love in the divine heart, uncaused by any goodness in us, but welling up from the "infinite depths of love divine," and like its source it is infinite. In this may the sinner securely trust, for it abideth forever. Here is *salvation*, for all those who "abide in his love." This is the perpetual boast and the enduring confidence of the trusting soul. "He loved me, and gave himself for me," and He has said, "Because I live, ye shall live also" So may we dwell in His love; keeping His commandments, walking by faith, and anticipating the "eternal weight of glory," which God has prepared for us in Christ Jesus.

PERSONAL MESSAGES.

By Canon F. W. Farrar, London.

Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured much in the Lord.—Romans xvi., 12.

I have chosen this text, because I am not going to speak of Paul's letters to individuals, but of Paul's messages to individuals. Among the myriads of sermons which have been preached in the Christian Church during nineteen centuries, I should doubt whether any sermon has ever been preached on this text before. I certainly disapprove of all fantastic or sensational texts, but I think you will soon see that without any attempt to strain this text or to deal with it unfairly, and quite apart from that rhythmic beauty which is often found in lists of names, it may become suggestive of deep and sacred truths. I should, indeed, deem it dishonest to represent it as being anything more than what it is. It is but one of a number of messages to unknown private persons, mostly old women and slaves. If a modern clergyman were writing to the parishioners of a former parish, what would be more natural than at the end of the letter he should add by name friendly greetings and affectionate remembrances to any poor pensioners and aged widows whom he had known? Felix Neff, the Apostle of the High Alps, as he was called, two days before his death, being scarcely able to see, traced the following lines at different intervals, in large and irregular characters, which filled a page: "Adieu, dear friend André Blanc, Antoine Blanc, all my friends, Pelissiers whom I love tenderly, Francis Dumont and his wife, Isaac and his wife, beloved Deslois, Emilie Bonnet, &c., &c., Alexandrine and her mother, all, all the brethren and sisters of theirs, adieu, adieu."

Now, Paul was not dying when he wrote this letter, but it is exactly this, neither more nor less, which he does in this chapter and others at the close of his epistles. No less than twenty-six men and women, for the most part absolutely unknown to us, have greetings sent to them. For instance, immediately after the verse I have read to you, we have "Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren that are with them. Salute Philologus and Julia, Nereus and his sister, and Olympas, and all the saints which are with them," and so on. Those chapters, full of strange and obscure names, are read in churches twice in the year in the course of our Sunday lessons. Now, why are they read? Is it mere hypocrisy? Is it the mere survival of an old custom? Doubtless, when they were first read aloud in the little churches to which the letters were originally addressed, then they would have been listened to with the deepest interest. The slave, or the poor woman, or the converted Gentile who heard his or her name mentioned in Paul's letter would say: "How kind, how good, it was of Paulus to remember me! What a help it is to me to know that the dear and holy Apostle, with

the care of all the churches upon him, and living as he does in the midst of plots and of perils, yet thinks of such a one as I am, and prays for me! If I be dear to him, must I not also be dear to his Lord and to mine?"

But what do we gain by reading these salutations to the always obscure and now totally forgotten dead? Why should it be to us a part of our public worship to hear read to us such words as "Salute Tryphena and Tryphosa and Urbane and Amplias and Stachys and Mary," and a number of other persons of whom not so much as one single word or one single syllable is known or recorded?

Well, my brethren, I will try to show you, only asking you to dismiss altogether from your minds the foolish and superstitious notion that in the names themselves there is anything whatever more sacred than in your name, or mine, or in anyone else's; or that there is greater enchantment in these greetings than there would be in any other greetings in any other serious letter. To speak quite unmistakably, there is no more in these names of Amplias, and Stachys, and Tryphena, and Tryphosa, than in the names of Brown, or Jones, or Smith; they are no more names to conjure with than these. Eighteen hundred years ago they were just the names of poor, ordinary, every-day persons in Rome or Ephesus, slaves on whom the nobles or the careless women who lived at ease in those cities would have looked down with scorn as they passed by them in their glittering chariots, and would have treated them as though they were the mere dust beneath their feet. And yet, I would try to show you that very genuine lessons may be learned from these lists of names, though those lessons do not lie so much in the names themselves as in the whole surroundings and circumstances in the midst of which the greetings were written.

I. First of all, do not these numerous greetings prove to us very simply and decisively the overflowing affectionateness of the heart of Paul? May we not learn from them the lesson of kindliness, the family affection of the Christian life? Is it not a lesson which we ought and need to learn? Does not this practical indication of the Apostle's abounding love to his converts give fresh force and beauty to such pathetic exhortations—never, alas! needless among Christians—as, "Be kindly affectioned one to another with brotherly love; in honor preferring one another;" or, "See that ye love one another with a pure heart fervently." Christians needed each other's help in those days. They were as lambs among wolves; they were as torches blown by the wind and buffeted by the storm, but still steadfastly upheld amid the darkness of a perverse and crooked generation. Their common and their mutual love was to each and all of them their help and consolation among the fury and hatred of the world. "Little children, love one another," said John when he was too aged to preach any other sermon, as he was carried in his litter from church to church through the streets of Ephesus. What a grand and beautiful sermon those four words were, if only we could learn their meaning! "See how those Christians love one another," said the envious heathen then. Alas! they would not

say so, and they would have little cause to say so, now. But these lists of names may at least serve to remind us of the beauty of the lost ideal as it shone forth in the purple dawn of Christian enthusiasm, in the early glow of Christian love. They loved one another, and their great Apostle loved them all. He had the "heart at leisure from itself;" with him to be out of sight was not to be out of mind. He had that intense sympathy in the strength of which, as has been truly said, he had a thousand friends, and loved each one of them as he loved his own soul, and seemed to live a thousand lives in them, and died a thousand deaths when he must quit them. May not, then, these mere lists of names serve to remind us of a duty, of a wider sympathy, a more kindly unselfishness, a more tender regard "for all men, and specially for them that are of the household of faith?"

II. Then I would ask you to observe another point about them. Many of these greetings are to women. The world has never, I believe, recognized the vast debt which Christianity has owed to the work of women. Even in this day, though women do more than men in the great works of quiet unobtrusive charity; though, in the tending of the sick and the visiting of the poor, and the teaching of the young, and the consolation of the sorrowful, women are incomparably more thorough, more patient, more tender, more skilful and more self-denying than the vast majority of men, yet even in this day Christian women might well complain that they and their needs and their sympathies are far less cared for in our public exhortations than those of men. Well, it was not altogether so with Paul. In this chapter alone seven Christian women—Phebe, Priscilla, Tryphena, Tryphosa, Persis, Julia, the sister of Nereus, and the mother of Rufus, whom Paul, in tender gratitude for her kindness, calls also his own mother—are all recognized with words of gentleness and praise. Even in this day, I imagine the minds of holy and noble women may well be pained by the sort of mock deference and mock homage with which they are often treated, by the banter and badinage and hypocritical compliments and foolish humorousness and general terms of exaggerated meekness with which many speeches are publicly addressed to them. There is not the faintest trace of this in Paul. For foolish and unworthy women, for women weak and base, he had words of deserved scorn. The very loftiness of his ideal for true Christian women made that ideal, when meanly dwarfed and miserably debased, an object of more indignant contemplation to him. In days when women lived for the most part, as they did in ancient days and ancient cities, in unavoidable ignorance and enforced seclusion, and were shamefully regarded, as they are now by all who are base, as the mere chattels and servants of man's caprice and wickedness, Paul's illuminated soul had recognized the sacred and beautiful type of Christian womanhood, of woman the friend, the helpmeet of man, of sisterhood, of wifehood, and of motherhood; everywhere

> "Two heads in council, two beside the hearth,
> Two in the liberal offices of life,
> Two in the tangled business of the world;
> The two-celled heart beating with one full stroke—Life."

He had realized in prescient vision the holy mothers and the holy virgins of many Christian centuries. He saw in the poor Phebe and the poor Persis the precursors of St. Perpetua and St. Felicitas, of St. Barbara and St. Agnes, St. Cecilia and St. Dorothy, of St. Theresa and St. Catherine of Siena, of Elizabeth Fry and Florence Nightingale, Sarah Martin and Mary Stanley, and of all the holy women who had adorned themselves, not with broidered hair, or gold, or costly array, but in modest apparel, with shamefastness and sobriety, and above all, which becometh women which profess godliness, with good works.

III. Many, again, whom Paul here salutes are slaves and men of poor and mean condition. What a lesson have we here again in these mere lists of names! It is the nature of the world to fawn and to flatter upon the great, and to speak smooth words of their sins. They are ashamed to know the poor, ashamed to be friendly with the poor, almost regard it as a condescension to own with them a common brotherhood. This was not the feeling of Paul. To him man, simply as man, was as great as he is in God's sight, and could not be greater. To him, in the essence of things, a slave was as great as a Cæsar, because every whit as much for slave as for Cæsar Christ had died. Nay, a despised slave might be much more to him and much greater than a deified Cæsar. For man in himself, however great he thinks himself, is less than nothing. Man is great in God only, if he is great at all. Nero sat among his lictors clad in imperial purple, the kings of the Orient laid their diadems before his worthless feet, the riches of the world were at his disposal, there was life and death in his mere nod; the slave was an almost nameless creature, who starved and herded with his fellows, who might be branded if he spoke a hasty word, and flung to feed the lampreys in the fishponds if he fell and broke a crystal vase. But all that was nothing to Paul. A few short days and both would die, and then one second and the angels alter that; one second and Nero might be wailing in abject shame in the outer darkness, while the poor slave, amid acclaim of angels, might tread "the heavenly Jerusalem's rejoicing streets."

IV. But yet notice again that Paul's greetings were not mere indiscriminate eulogy. Being all addressed to Christians in days when Christianity, remember, was an indictable offence—in days when to be a Christian was to be persecuted as a Christian—he was writing presumably to good and holy men. Yet, even between good and holy men there is a difference, and Paul uses only the language of deserved and appropriate praise. Phebe is "a servant of the Church." Priscilla and Aquila—the wife put first, as nearly always, because she happened to be the more able and active of the two—have hazarded their lives for Paul. Epenetus is "well-beloved." Mary has "laboured much among you." Adronicus and Junius are "fellow-captives" with Paul. Urbane is "a helper in Christ." Tryphena and Tryphosa "laboured in the Lord." The beloved Persis "laboured much in the Lord," and so on.

One little fact shows how full of insight these descriptive touches were.

"Luke, the beloved physician, and Demas, greet you"—that is in the Epistle to the Colossians. Luke is "the beloved physician;" but why is no word of praise said of Demas? Look on five years later, from the first imprisonment of Paul at Rome to the second, which was so much more shameful and severe, and you will there read, "Demas hath forsaken me, having loved this present world." Had the prescient eye of Paul seen already the latent possibility of that dishonorable defection? It may be so. At any rate, five years earlier he does not praise Demas, and he does praise Luke, who continued faithful to the last.

And this being so, seeing that even apart from demons, there were these differences between Christians even then, may we not every one of us take comfort in the thought that, as God bestows on us different gifts, so also He expects from us different forms of service? All branches cannot bear the same fruit; "all members have not the same office;" all Christians cannot do the same work. We must each do what we can, and if only our work be faithful in our own best way, and up to our little best in that way, let us hope that God will accept it with all its imperfections, with all its miserable imperfections, even as we hope that He will accept us in the Beloved. Mary has her work, and Phebe hers; Urbane has his work, and Apelles his; and some of us, perhaps, think with a sigh that we do little or no work either for God or for man. Well, if we are but trying to do what little we can, let us be content. We may then be like Asyncritus, Phlegon, Hermas, Hermes, and Patrobas, of whom nothing is said; we may be content, if we can do no more, to be of the common herd, of the vulgar crowd, of the nameless multitude of Christianity; content to be faithful, if only we be faithful, who are not famous—

> "Content to go to the crowd untold
> Of men by the cause they served unknown,
> Who lie in the myriad graves of old,
> Never a story, and never a stone."

Better to be called, were it but at the eleventh hour, than not at all; better to be of the forgotten throng, the nameless ciphers of Christianity, than to be of the world's guilty conquerors or guilty kings.

So far, then, my friends, we have seen in these names, first, Paul's affectionateness and the duty of Christian love; then Paul's regard for Christian women and the glory of Christian womanhood; then Paul's honor for slaves and the dignity of man simply as man in the sight of God; then Paul's discriminating eulogies and his loving acceptance of all his friends, and so in that loving acceptance by our own Master of our different gifts.

V. Once more, and lastly, think of this. The mere casual mention of these names by Paul has given them a sort of earthly immortality, has enshrined their names to the end of time in the Sacred Book of all the world. The poet Horace might have sung of them—he does actually mention one or two of the same names in his day in his gay lyrics; the philosopher Seneca might have mentioned them among his brilliant aphorisms; the historian Tacitus might have introduced them among his sombre and intense records;

yet in that case they would still have been incomparably less eternized here on earth than when Paul mentioned them in casual and in loving messages, and Tertius wrote down their grotesque designations on the fugitive papyrus.

Little thought those slaves and poor women that their names would be on our lips to-day, in what was then a remote, savage storm-beaten island of Britain, whose very name perhaps they had hardly heard, more than eighteen centuries after they had crumbled into dust. Centuries after they are dead we still speak of them ; and yet, grotesque their names certainly are—Phebe, Hermas, Hermes, Nereus—names of heathen gods and goddesses in which people had quite ceased to believe, half jocosely given to the slaves of their families ; Stachys, a corn ear ; Asyncritus, the incomparable ; Persis, the Persian woman, known only by her nationality, once, perhaps, a poor slave girl, brought from the Persian slave market in Rome, now "the beloved who laboured much in the Lord." Tryphena and Tryphosa—who ever heard such names ? They are names degrading and ridiculous in their meaning, which no human being would have borne by choice. Tryphena means "the wanton," Tryphosa means "the luxurious"—names perhaps once insultingly given to a class, now meekly borne. They had other names, new names, in heaven.

Go to what are called the Columbaria at Rome, and there you will see the burial places of these and such as these. These Columbaria are so called because they resemble dovecots, which is the meaning of the word. All round them are small pigeon-holes, as it were, in which, each in its coarse sepulchral urn of clay, stood the ashes of the poor slaves whose bodies after death had been burned on some simple funeral pyre.

Could anything seem more utterly forgotten than those names of slaves whose mortal bodies were calcined to ashes well nigh two thousand years ago ? Ah, nay! they are not forgotten, and they never will be forgotten, because they were written in "the Lamb's Book of Life."

Is it no comfort to us and to you ? Five, ten, fifteen years hence, and how many of you who hear me will be dead and buried, and as utterly forgotten as though you had never been ! Fifty years hence, all but one or two of us, it may be, will be lying in our coffins, our names perhaps already illegible on the worn stone, and nobody knowing and nobody caring who lies below, as the restless feet of generations who have utterly forgotten our very names are passing over our last long home. All about us are hundreds of obliterated tombstones, of which it would be impossible even to discover what name was once carved thereon. Under your feet crumble the bones of generations of these oblivion-swallowed dead. And we shall follow them. No Paul will mention us. And what does it matter whether our names be carved or no upon the icy pillars of human fame ! Ah! but are our names recorded among the angels ? Are our names written in "the Lamb's Book of Life ? " They may be, if we will. God grant that they may be ! and, if they are, we shall each be able to say, "O DEATH! WHERE IS THY STING ? O GRAVE ! WHERE IS THY VICTORY ? "

The Pulpit Treasury

Conducted by a corps of eminent Clergymen.

J. SANDERSON, D.D., MANAGING EDITOR.

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What is True Worship.—Worship has been defined to be "the act of paying divine honors to the Supreme Being." If this be a true definition, the question at once arises what are "divine honors?" Do they consist in rendering by one or more individuals a variety of sounds which are destitute of intelligent thought to the congregation upon whose ears these inarticulate sounds fall? If so, there is an abundance of worship in some churches. The tenth part of the time set apart for the public worship of God in the forenoon of one Sabbath in a church which we recently attended was spent in paying such "divine honors." We could not but feel that Paul's words were truly applicable to the choir as we listened to their warbling notes: "When thou shall bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." Neither Paul nor the writer would call in question the sincerity of the vocalizers in their attempts at worship, but the gravamen of the defect in Paul's view lies in the inutility of the exercise so far as Christian edification is concerned, and in its utter inadaptedness to predispose the mind and heart of the listeners for the worship that is in spirit and in truth. Such leaders of song in the house of the Lord are, to our untutored, unmusical ears, "cumberers."

The Fourth of July.—This is the great red letter day in the history of our country. It is the feast day of the nation. How many memories it recalls—some sad, some joyous, all instructive! How times have changed since the first "Fourth" was celebrated! How many sterling men have finished their course and passed away into the unseen! How many blessings of God have since been poured into the lap of these United States! How many opportunities for blessing the inhabitants of other countries have been afforded! How many "great and effectual doors" for the spread of the Gospel have been opened! How many wiles of Satan have been put forth for the strangling of every ideal of humanity emanating from Him whom Bethlehem's manger once cradled and Cavalry's cross exalted: "If it had not been the Lord who was on our side," now may our country say, "when men rose up against us then they had swallowed us up quick." But "The snare is broken and we are escaped. Our help is in the Lord who made heaven and earth."

Christian Liberty.—The mind naturally reverts to the great theme of freedom at the dawn of *Independence Day*. The air is resonant with joyous, crackling sounds. The breezes play with the banners that are thrown gayly before them, and the spirit of liberty seems to take possession of all things animate and inanimate. These would be refreshing, exhilarating thoughts and scenes, provided there was not an element intermixed which reminded us of the Satur

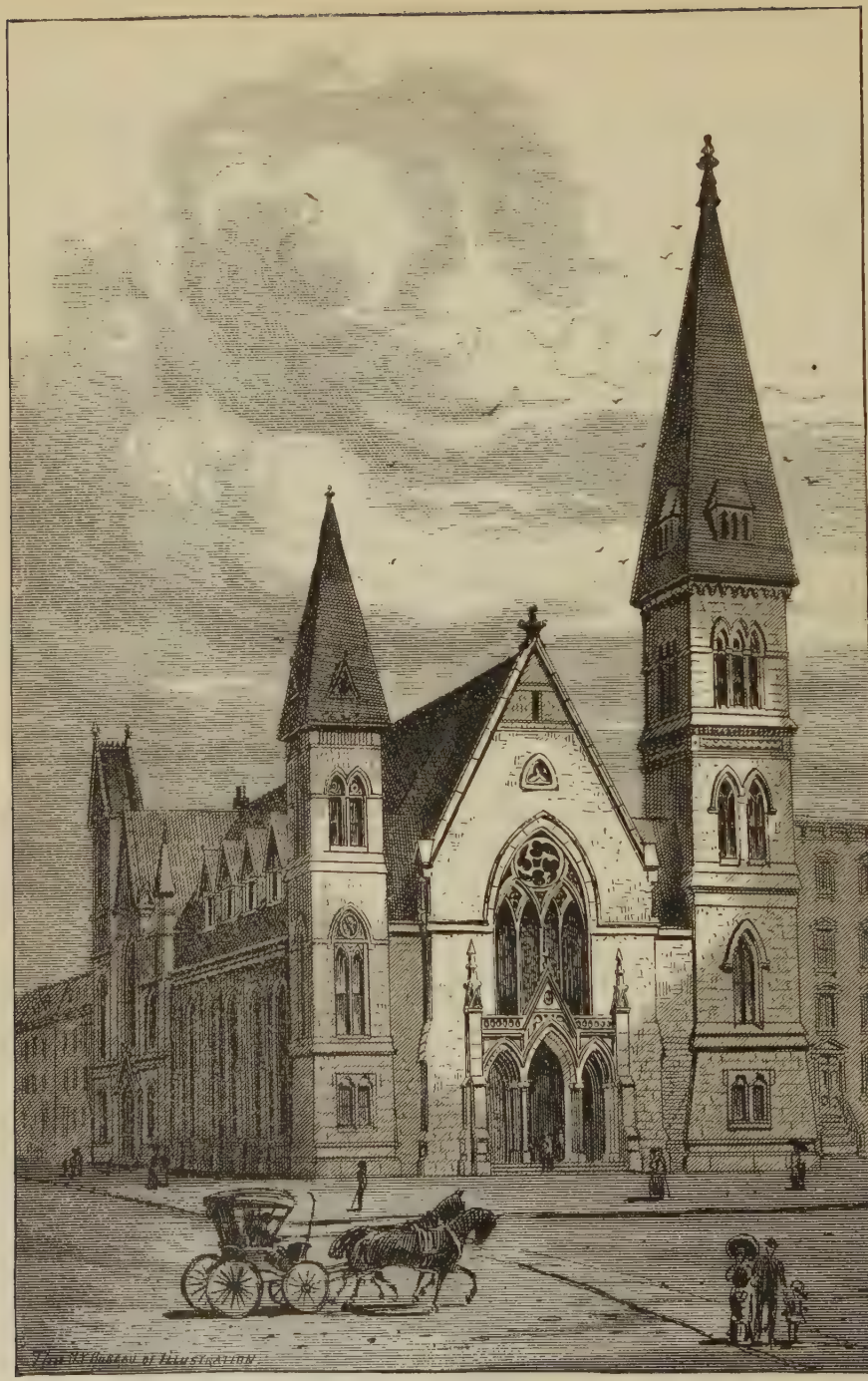
nalia of the olden times. We are so prone to prostitute our mercies, to turn the blessings into a curse, that we need to have the words of Peter continually impressed upon us as citizens, "As free, and not using your liberty for a cloak of maliciousness, but as the servants of God."

"By Mountain, Stream and Sea."—These words recall the places where the Saviour often worshipped and taught. This fact intimates that God is "not confined to temples made with hands," but wherever the heart goes out in its longings and affections towards its Maker there a sanctuary is formed. Communion between the soul and its author is established, and the place becomes a Bethel. What an encouraging truth to those whom providential circumstances may have detained at home, or compelled to visit foreign lands, or to seek rest and health where no "House of prayer" is erected or Sabbath bell is heard. True, the tendency of the human heart is to forget God and to neglect His worship when away from the restraints of Christian surroundings; yet it is nevertheless encouraging to know and feel that the Saviour who worshipped and taught by mountain, stream and sea when he tabernacled in the flesh is still present with a worshipping soul in similar places, and that

"Where'er we seek Him He is found,
And every place is holy ground."

Christian Thought.—This is important, for the character of every moral being is indicated by the quality of his thoughts. "As a man thinketh in his heart, so is he." Thought is the offspring of the heart as well as of the intellect. The latter only may have the capability of thinking, but the former chooses the subject of thought, puts it into the intellect, superintends the thinking process, and guides it to its conclusions. Hence we always judge a man by his thoughts as they are expressed by his words and actions. Sometimes in our perplexity we are anxious to know what Christian men think on certain subjects which have arrested our attention, and upon which our minds may have been deliberating without reaching any satisfactory conclusions, or, if they have arrived at these results, we are desirous of having these conclusions confirmed by reading the words of others who have spoken or written upon these or similar themes. The relations of science, philosophy and religion are among these themes, and on these many books have recently been published and many lectures delivered, but none exceed in value those delivered before the Institute of Christian Philosophy and published in the magazine *Christian Thought*, a monthly, by E. B. Treat, 757 Broadway, New York. Fuller information will be found in the article on "The American Institute of Christian Philosophy" on another page.

The East Wind.—Few, especially if in delicate health, living near the coast of the Atlantic Ocean, regard the East wind as a blessing. It is so moist, cold and penetrating that exposure to its blasts are avoided, if possible, even by the vigorous and healthful. Yet even the delicate and feeble may be in circumstances when they will even long and pray for a breeze from the gates of the morning. These circumstances occurred in the first week of July to a large portion of the inhabitants of the Eastern States of America. The burning sun and hot Southern winds for several days were distressing, many children and adults were perishing beneath the torrid heat, and many were praying for a lower temperature. A change of wind came on Saturday evening—the East wind began to blow—and it was with feelings of gratitude that we joined the pastor on Sabbath morning in the Sanctuary when he poured out his soul in thanksgiving and said, "Thank God for the East wind." God knows when and how to turn what we may have often considered "a curse into a blessing."



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NOTED PREACHERS

W. R. Williams, D.D., LL.D.

BY EDITOR.

Rev. William R. Williams, D.D., LLD., whose portrait is given in our present number, was born in New York city, October 14th, 1804, of Welsh parentage. His father, Rev. John Williams was born in Caernarvonshire, Wales, and came to this country in 1795, where he became the pastor of the Oliver Street Baptist Church, and retained this relation till his death in 1825. His son, the subject of this sketch, was graduated with the highest honors at Columbia College in 1822. He studied law with the eminent advocate and jurist, Peter A. Jay, and became for a short time his partner, but his health failed and he was compelled to relinquish his profession and go abroad.

On his return after a short interval he commenced his studies for the ministry, and in connection with a number of the members of his father's church formed in 1832 the Amity Baptist Church. The church was constituted and Dr. Williams ordained pastor December 17th, 1832, and this relation of church and pastor remains still unbroken after the lapse of fifty years. Though he has repeatedly been invited to take the office of president or professor in various colleges and universities, Dr. Williams has never been willing to relinquish the pulpit to which he was called, and he remains to-day the oldest pastor in this city. He received the title of S.T.D. from his *alma mater* in 1837, and subsequently that of LL.D. from Union College, and in 1838 he was elected a Trustee of Columbia College, retaining that position for ten years, till from pressure of other duties he was compelled to resign.

For many years he was actively connected with the American Bible Society, the American Tract Society, and with various denominational societies.

Dr. Williams as a preacher and author is, however, most widely known. Among the first of his published writings may be mentioned his discourse on "The cross, the Conservative Principle in our Literature," delivered before the Literary Societies of Madison University, and published with other discourses and essays in his volume of miscellanies in 1850. "Religious Progress," "Discourses on the Development of Christian Character," and "Lectures on the Lord's Prayer" were next published in 1851. "Missions Needful to the Higher Blessedness of the Church," a discourse in 1856; a discourse, "God Timing all National Changes in the Interests of His Christ; a discourse before the American Baptist Home Mission Society," in 1856; and more recently "Lectures on Baptist History" in 1878, and "Eras and Characters in History" in 1882. He has also published many separate sermons and reviews. Several of his works have been republished in England. His extensive and valuable library, mainly consisting of works on theology and ecclesiastical history, was the subject of a paper in Dr. Wynne's "Private Libraries of New York," where it is stated to contain 9,000 volumes, but it has now probably more than double that number.

In the earlier years of his ministry Dr. Williams' sermons were completely written out, and he confined himself closely to his manuscript, but for the last fifteen years or more his sermons have been usually entirely extemporaneous.

All his writings are gems in English composition, display an active, vigorous intellect, an uncommonly brilliant and fervent imagination, are full of life and interest, and teem with the most striking

and beautiful imagery. The reader is impressed with his profound and extensive erudition, his uncommon powers of analysis, his complete command of his intellectual resources and his figurative style, which seems wrought into the very texture of his golden thought.

In person Dr. Williams is of the middle size, his face pale and thin, his countenance reflective and intellectual, and his whole appearance that of a plain, meek, unassuming Christian gentleman who is devout in spirit, intent on the discharge of present duties, and looking forward to the bright hereafter.

In the pulpit his modesty and devoutness deeply impress the audience, his voice, sometimes feeble and tremulous, often rises into a rich-toned volume and pours forth passages of rare eloquence. Deep solicitude to instruct, interest and convert is manifested by the pathos of his tones, and by his eyes oft suffused with tears, and when the exercises are closed the audience depart feeling assured that they have been listening to a follower of the greater Teacher sent from God. His rare ability, deep piety, and sweet gentleness have won for Dr. Williams the esteem of his brethren in every denomination, who see in him the man of God ripening for his crown.

LEADING THOUGHTS OF SERMONS

Faith and the Christian Life.

By Noah Porter, D.D., LL.D. (Cong'l), Pres. Yale Coll., New Haven, Conn.

Fight the good fight of faith, lay hold on eternal life.—I. Tim. vi., 12.

The Christian life is a contest of faith, This signifies that it is a contest by means of faith.

I. *It is inspired by faith as the spring of its activity and the condition of its success.* At first thought it seems a paradox to think or speak of a fight by faith or to connect a contest which implies individuality and independence with the idea of faith, which implies dependence and help. Perhaps we cannot state the problem nor solve it better than by tracing its history in human experience. Before the times of Christ and of Paul earnest men of many nations and under a great variety of circumstances had made an earnest business of the contest with passion and sin in their own souls and in the world about them. The need of this strife they saw and felt with a clearness and strength of feeling to which the most of men in these easier times are utter strangers. They felt the burdens and sorrows of individual and collective human life. They experienced the impulses to evil, as they were constantly revived in their own souls. They were appalled at the energy and strength with which sin organized itself afresh to resist and defy all the individual and joint desires of those who would reform themselves and reform society.

II. Faith, to be effective, *needs not only to be personal, but positive.* If faith is to help us against our adversaries it must be composed and certain. If faith connects us with a person, we must know in whom we believe, who he is so far as to be assured what he will be to us, in our joys, in our sorrows, in our griefs, in our fears, in our life, and what in our death. It follows that if we are to contend by our faith we are to contend for our faith, simply because a man without positive convictions cannot contend at all, especially in an age which is shivering with doubt and uncertainty in every fibre of its intellectual life. At a time when every volume presents a novel theological theory or a new ethical speculation, either a new negation or a new sneer; when the foundations of all sorts of truth were never so confidently questioned, nor the best accredited facts so freely challenged, nor the extremist needs of man's nature were so boldly, nor the most sacred of his hopes and aspirations so flippantly, disposed of—at a time when not a few

believing souls are terrified with an undefined alarm, lest perhaps the foundations of their hopes and sacrifices shall sink into a yawning abyss, the cry of distress is whispered from many lips, and the anguish is felt in many hearts, "Lord, I believe, help thou mine unbelief." At such a time, love to others, as well as to ourselves, requires that every man who has a faith should make it positive, clear and energetic. No man is worth much in such a strife of opinion and of tongues as now prevails, who does not believe with positiveness and believe with energy—the energy of that clear and calm conviction which is sustained by a life which is hid with Christ in God. In the strife and struggle of these days, it is only earnest men who are wanted at the front. Let dilettanti and critics and carpet knights go to the rear.

III. *The contest of faith is a good contest and must be successful.* If continued to the end it cannot but terminate in victory. There can be no defeat, no failure, no final disappointment. The great result is secured for which life on earth is appointed, and every incident and act, every sacrifice and service, every suffering and labor, all contribute to its completeness. Not only is the supreme end made sure, but it is possible every single act and sacrifice, every labor and relaxation, every friend and enemy, every chance acquaintance and life-long friendship, should each and all appear in the final accumulation of good that is harvested at the end of the contest. It is the peculiar glory of the Christian strife that evil suffered and defeat encountered count something more than good acquired and victory achieved. When the battle of life is fought aright, there is no waste or loss of the opportunities of living, while there is the saving of the soul. There need not be. There is no difficult and scant admission into the eternal kingdom on the condition that the habits and mistakes, the gains of wealth and honor, should all be abandoned as worse than useless lumber, or condemned as hay, wood and stubble in the trying ordeal of God's fiery scrutiny. On the other hand, the total of the active conflicts and patient endurances of the struggles with fortune and one's self, with bad influences and bad men, the whole of it may be gathered in and housed as the accepted harvest at the end.

That men will continue to think of the future life in every conceivable light and in every possible attitude of thought and feeling may be easily imagined, but the solemn majesty of that eternal life which broods over the present brief existence can never be abated by the blasphemy of the profane, or the jesting of the scorner. The solemn yet sacred shadow which its presence will continue to cast over the activities and scenes of the earthly life will never cease to be recognized by thinking men. That shadow, instead of being less, will become more solemn as its mysteries are interpreted in a more enlightened spirit. If the discussions of the revelations of nature and of Christ concerning it shall bring that life more frequently and closely to the thoughts of men, so as to enlarge and elevate their conceptions of what it is, and how nearly related the present is to the future, it cannot but infuse new energy and elevation into the life that we are all of us living, and baptize this life as with the Holy Ghost and with fire.

Spiritual Tempests.

By George C. Lorimer, D.D., Immanuel Baptist Church, Chicago.

Then the Lord answered Job out of the whirlwind and said: Who is this that darkeneth counsel by words without knowledge?—Job xxxviii., 1, 2.

The scene presents Job as a central figure surrounded by sympathizing friends that have drawn about him to discuss with him the dealings of the Almighty. While thus engaged the stifling atmosphere warns them of the approaching simoon, and out of the storm God speaks in the words of the text. Scarcely has the Lord finished when the simoon sweeps over the land; the sand is thrown in the face of the sun, and in the midst of it is heard the voice of God—"and God spoke to Job out of the whirlwind." Numerous instances might be cited where God manifested Himself out of a cloud. God, however, speaks not only out of the cloud,

but as well in the dewdrop, out of the calm and silent lake as well as from the billowy ocean. In all ways He seeks to reach and impress men with His greatness and goodness. But I believe men are more impressed when in the pathway of the cyclone, where the ordinary provisions of safety are inadequate, and men lift up their voices and implore the mercy of the great Jehovah.

The people of Chicago have looked with anxiety of late to every cloud, fearing that the storms that have devastated many homes in the West may not always pass by this favored city.

I. The first thing to consider is, how *easily the most innocent things may become harmful and dangerous.* A child may sleep in the morning breeze. What is softer than the dewdrop as it releases the aroma of the fields that we drink in with so much pleasure? And yet with what terrific force it sweeps on when changed into the tornado and flood! How the lamb becomes the tiger; how the hind becomes the wolf; how trees are wrested and torn; how homes are thrown down from foundation to rooftree and hurled upon the heads of the peaceful occupants. How great, therefore, the power for destruction in the simplest. In the souls of men there are forces no less terrible than those in physical nature that, held by a slight restraint, keep in check vices, which, were they loose, would carry devastation into society.

II. The second principle *teaches that destructive things may become beneficial.* At first we shrink from the approaching storm, property is lost, homes destroyed, and yet we learn from viewing the scene of desolation that storms may be beneficial. Do we think of the poison in the atmosphere, and how the storm has taken it up and blown it away, giving us in its place a pure atmosphere? A few lives may be given to the tornado, but you and I have been given purer air. The soldier in the same manner dies for his country. These may be great mysteries. The storm may destroy much, but it blesses us all. The cyclones in the spiritual world strike us, but give us a better vision; they purify our spiritual atmosphere, and let us see nearer the world to which we are journeying.

III. The third teaching of the tornado is *how the simple things become inscrutable.* Man's knowledge seems to extend to a certain point. God said to the sea: "Thus far shalt thou go and no farther." But the storm may bring great blessings. We live in a little circle of light; we see but a few feet, and know not but the next step may be into infinite blackness; but if God is with us it does not matter.

The three lessons, considered together, teach us that this world is an island in the midst of a great ocean. We are like the mariners on the lake—the more the storm rages the more lights will be turned toward the haven.

We all need a refuge from the storm. Some seek it in the sciences and philosophy; but the only haven is in the arms of Jesus, where there is at least heaven, sweet, blessed heaven, for the burdened and weary.

Sanctuary Privileges.

Rev. G. B. Strickler, D.D., Central Presbyterian Church, Atlanta, Ga.

Blessed are they that dwell in thy house. . . . they go from strength to strength.—Ps. lxxxiv., 4, 7.

Growth is characteristic of all life—vegetable, animal, intellectual, spiritual. There are many passages in the Bible which attribute growth to spiritual life, and in which are indicated the circumstances in which it will increase. It does not grow in all circumstances, but, like vegetable, animal and intellectual life, only in those circumstances favorable to its advancement. The text tells what these circumstances are. "They that dwell in thy house."

I. The circumstances most favorable are found in the use of the ordinances God has appointed in His house. It is not meant that a large measure of spiritual growth may not be secured by the use of the private means of grace, but it is meant that much more may be secured from the means of grace enjoyed in the sanctuary. "They go from strength, etc." Paul advances the same idea in his Epistle to the Romans: "Faith cometh

by hearing, etc." The public preaching of the word is divinely intended to be the chief instrumentality for bringing men to the exercise of faith, and to their increase in every grace. The same truth is taught by the experience of Christians. How often do persons deprived of the sanctuary privileges confirm this fact. David had this experience as he expresses it in several of his Psalms, as the 42d, 65th and 84th.

Why, then, do not many Christians in their attendance on the public means of grace show more marked improvement in their spiritual conditions? The chief reasons of this failure are:

1. Want of previous preparation. The profitable use of church ordinances requires a particular state of mind and heart. It is no easy thing to pass out of one decided state of mind into another decided state of mind and heart, and especially out of that decided secular state in which many are during the employments of the week into the spiritual state demanded for the profitable use of the Sabbath's public services. Because there has been no previous preparation they obtain no appreciable benefit.

2. Attending upon the ordinances with inadequate motives. Many attend upon them that they may be interested, or rather intellectually entertained. But the Gospel was not devised for an entertainment. God does not intend that men are to be entertained by being told of their sins, etc. The great themes of the Gospel should be presented, indeed, with every advantage of style adapted to arrest, excite attention and interest—not to entertain, but to give instruction as to duty. If Christians were to come to the house of God to be told of sins, that they might repent, and of duty, that they might discharge it, they would soon become bright and shining examples of the transforming and elevating and ennobling effects of the Gospel.

3. Confounding the means of grace with the ends which these means are designed to secure. They confound the means of grace with the grace itself. The means are not the blessings sought. The enquiry should be, has faith been increased, zeal enhanced, or devotion enkindled to a brighter flame? The farmer uses the means to secure the crop.

4. Forgetting they have a part to perform in them, viz., to hear aright, sing aright, follow in the approaches to the throne of grace, and receive the lessons into good and honest hearts.

5. Not addressing themselves to God's worship with all the energies of their being. Men are wide awake in the discharge of their secular duties. But never ought they to be so active as on the Sabbath day, for never have they so important duties to perform, so high service to engage in, or anything to do on which so much is depending.

The Threefold Growth.

By A. J. Gordon, D.D., Clarendon St. Baptist Church, Boston, Mass.

As ye have therefore received Christ Jesus the Lord so walk ye in him, rooted and built up in him, etc.—Col. ii., 6, 7.

God never demands growth of us except on the ground of an already existing faith. It is those who have been planted together with Christ who are required "to grow up in all things into Him." It is those who have received the Lord Jesus who are required to walk in Him—that is, to continue and complete the life already begun in Him.

This continuance is considered under three heads: rooting, upbuilding and abounding.

I. The Christian's downward growth—"Rooted in Him." All of strength and fruitfulness in us depends on the depth with which we strike down into the life and love of God. When the Apostle summons us to the vast endeavor of measuring and grasping the love of God, he begins with the downward growth. We can only reach loftily upward and broadly outward as we strike deeply downward. Much depends on being rooted in Christ.

1. Our fruitfulness. A fruitfulness that continues in spite of surrounding drought and barrenness and death. Trials and hardships, etc., compel us to go down, to burrow in the darkness of solitary communion, to take hold on the

secret resources of the Almighty. "He shall be like a tree planted by the rivers, etc."

2. Our strength. See the oak smitten by the whirlwind, its branches shattered, and yet itself is standing unmoved in its rooted strength. A godless man cannot be steadfast in affliction. He has no hidden hold on God by faith and prayer. Props cannot take the place of roots.

3. Our purity. "Consider the lilies how they grow"—in the midst often of decaying rubbish and black mud, yet themselves as white as an angel's wing. So ought a Christian to be in this world—pure amid surrounding impurity. But how can he be? He must reach down into God and feed on Him. God can sanctify wholly.

II. The Christian's upward growth—"Built up in Him." The tree builds itself from the heart, and so must the Christian from within—from the root and principle of the divine life he gets when he is grafted in Christ—every part is developed out of the central source of life. Abiding in Christ this growth goes on day and night. By fastening our creeping affections on Christ who is in heaven He will lift us up. If the question is, what shall I do to grow in grace? we point to Jesus on the throne and say, "Seek to come unto the measure of the stature of the perfect man."

III. The Christian's outward growth—"Abounding therein with thanksgiving." This is the branching out into all service and fruitfulness and praise. God's gifts are bestowed in exceeding abundance, that that abundance may flow out in abounding blessings to others. The great end of our faith and obedience is not to get our own souls saved merely, but to fit us for saving other souls. We get life for personal salvation and abundant life for the blessing and enrichment of others. The whole comprehensive secret of the blessed life is contained in the words, "Abide in Me," and this can be effected by the diligent, humble, prayerful study of the word of God. The heart in the word and the word in the heart. Christ in us and we in Christ. Such is the secret of communion of growth and fruitfulness.

Esau's Choice.

By T. D. Witherspoon, D.D., in First Pres: Church, Louisville, Ky.

He found no place of repentance, though he sought it carefully with tears.—Heb. xii., 17.

Two light-houses stand not far apart on our South Atlantic coast. That of Cape Henry is at the entrance to Hampton Roads, and every flash from its lantern is like a hand of love beckoning the mariner to come into the quiet haven. That of Cape Hatteras is on a bleak and desolate shoal, strewed with the debris of former shipwrecks, and every flash from its lamp is like a hand of terror warning away from the treacherous coast. The life of every man is like one of these. Either as an example of goodness it beckons us in, saying, "This is the way; walk ye in it," or, as an example of sin, it warns us away, saying, "Avoid it; turn from it and pass away."

Esau's career was of the latter class—an awful example of lost opportunities, forfeited privileges, chances forever thrown away.

I. Let it warn us against the recklessness that may perpetrate in a moment what cannot be undone forever. The spendthrift, who risks his fortune upon the throw of a die, may be overwhelmed with shame and regret, but that does not bring back his fortune. The murderer, when his passions have cooled, would give all of earth if his deed were undone, but his remorse does not call back his victim to life. Physical manhood is a birthright that one may throw away irretrievably by the dissipation of his earlier years. The educational opportunities of youth are a precious birthright too often sold for a mess of pottage. Unfettered freedom of self-control is too often bartered for overmastering habits of intemperance or other vices. The great, glorious birthright of the kingdom of Heaven—that which brings "inheritance incorruptible, undefiled and that fadeth not away," may be bartered away for the poor evanescent pleasures of a sinful life.

II. In all these cases the loss is irretrievable. Esau found no "place of repentance"—that is, no place for a change

of purpose in his father and his father's God, both of whom he had treated with contempt. The birthright bartered away in a life of sin can never be recovered. The probation once ended, there is "no place of repentance." It is too late ! too late ! too late ! !

Confidence and Prayer.

By J. P. Boyce, D.D., Pres. of Southern Baptist Theo. Seminary.

And this is the confidence we have in him, etc.—1 John v., 14, 15.

This confidence is in no respect misplaced. It is the Son of God who will hear; He who has said, "Ask anything." Not all prayer is acceptable; that of the wicked is an abomination; that without faith faileth. And prayer must be submissive. The answer is not always in the bestowal of a request; a gracious inclination may be given. Prayer is a privilege and a duty, for ourselves and others. Abraham, Moses, David and Elias are examples of the power of prayer. The history of Israel is one of prayer. The forerunner of Jesus taught His disciples to pray. Jesus did likewise. Pentecost came with prayer. The Holy Spirit came with prayer. Signs and wonders were wrought by prayer. Christianity's formation is prayer. It stands or falls with prayer. We read of no one praying oftener than Jesus. Men say God's purposes are fixed and nature's laws unchangeable—why pray ? Why did Christ pray and teach to pray ? It was the glory of Israel that they had a God who heard prayer. Baal did not hear prayer. Tyndal and infidels have proposed an unfair prayer test, thus shocking the Christian world. The clergyman of England who said if he did not believe God answered prayer he would never enter his pulpit was right. God hears and answers. This erroneous claim that nature's laws are not to be affected is not new. It began in Job's days. They who question the power of prayer question a matter of fact of which they know nothing, and about which they decline to learn anything. The King of Siam, who tortured the man who told of the frozen river, was not more foolish. They say God's natural laws are fixed, and there is no room for prayer. If that is so, God cannot act in connection with them. But God does act. We form our purpose and accomplish our ends; cannot God do likewise ? We plant seed and thus act with nature in securing a result; cannot God do the same ? With telescope and microscope we supplement nature, seeing far away. Cannot God thus enlarge our spiritual vision in answer to prayer ? He does. We neutralize nature—make water, which runs down, carry water up. Cannot God? Is He simply a mute idol in a temple ? Then some talk of God's decrees. These are only matters of revelation, not of reason. We are free to choose, and yet our choice is so regular that men can tell with almost mathematical certainty how many murders, suicides, etc., will occur. To banish prayer is to banish God. God and prayer go together. How little do we all realize the power and privilege of prayer ?

EXEGETICAL COMMENT

Conversion and its Fruits.

By G. W. Samson, D.D., Pres. Bible Workers' College (Baptist), N. Y.

When thou art converted strengthen thy brethren.—Luke xxii., 32.

This declaration of Christ to His leading apostle, Peter, uttered just after a dispute among the apostles at the Last Supper which of them should be greatest, and forming a part of Christ's warning to Peter that his self-confidence would be followed by a denial of his Master—this declaration of Christ has in and about it a depth of meaning which only Christian experience and a study of Church history can bring out.

When the Vatican Council, which was forced to declare at Rome in 1870 the doctrine of Papal Infallibility, was ushered into the Council Chamber, the eyes

of men unprepared for such a forestalling of their discussion saw over the hall this quotation from the Latin Vulgate: "Et tu, aliquando conversus, confirma fratres tuos." To all but the Jesuit party in the Council it was the announcement beforehand that Pope Pius IX., having been "converted" to the new dogma, had called his "brethren" together not to inquire what the Scriptures or even the fathers taught, but to "confirm" his brethren in his decision already reached. *All* saw the fallacy of the suggestion; for if Pius IX. had been "converted" to the new dogma, and was *now* infallible, he must have been fallible *prior* to that conversion. And so the Roman Church interpretation—so thought their own best bishops—was not Christ's meaning in this His declaration.

About twenty-five years ago, at a Council for the organization of an Evangelical Christian Church and for the ordination of its chosen pastor—a student from Glasgow, Scotland—the presiding officer, a Professor in one of the oldest and most excellent Theological Seminaries, asked the candidate, in the progress of a thorough examination: "What distinction do you make between conversion and regeneration?" The distinct and positive reply came: "I have not been in the habit of making any." With surprise the Moderator exclaimed: "The young brother could not have understood the question." He repeated it, but received the same reply. When asked if Dr. Wardlaw taught any such view, the candidate replied: "No; but liberty of conviction was allowed to the students." The Council saw how imperfect a view of Evangelical Christian experience was thus exhibited; ministers of every branch of the Christian Church who were present recognized it; and all agreed that such a leader would be no "shepherd" to "feed the flock of God."

The inquiry, therefore, is a *vital* one, "What constitutes Christian conversion?" and Christ's declaration indicates, with a marked distinctiveness, both as its *nature* and its fruits. As to the *nature* of Christian conversion, the WORD, its Scripture *illustration*, and its historical *confirmation* are all in accord. The simple word used eighteen times in the New Testament, rendered only once "converted" (Matt. xviii., 3), is elsewhere translated "turned." Its compound, found Luke xxii., 32, used forty times, is in nine cases rendered "convert," and elsewhere "turn." In four out of ten cases the passage in Isa. vi., 10, is quoted, and in four out of the remaining six instances, the word "conversion" refers to a change that occurs in those who have long been true disciples of Christ. That conversion is not regeneration a child would observe if, for instance, in James v., 19, 20, the statement "and one *convert* him" were made to read "and one *regenerate* him." In the Old Testament a hint in explanation is attained when we read as God's invitation to the wicked opposer: "*Turn* ye, for why will ye die." While to His wandering children His entreaty is: "*Return*, O backsliding daughter." In a word, regeneration is the giving of new life to the spirit dead in sin; and conversion is the act, instantaneously put forth by that new-born spirit, in turning to God; an act repeated after every successive wandering.

In individual Christian experience conversion is the initiative step in successive stages of "growth in grace." That "growth," according to Christ's own figures, is that of a forest tree, which has its winter as well as its spring of revival, its summer of greenness and its autumn of fruitage. As the wheat-stalk, struggling to overtop the tares, darts up at first a simple "blade," then shoots up in the "stalk," then, raised above worldly surroundings, develops the "ear," and last the "full corn" in the ear, so there is a childhood, a youth, a manhood and an old age "growth in grace." David's faith as a child "*perfected* praise," because no lure of the flesh seduced it. But in youth, amid the songs of flattering maidens, impulses of lust and ambition were stirred which led to his earnest prayer, "Remember not the sins of my youth!" When manhood's struggle was on him, he lived in a higher atmosphere; till amid the temptations of "rest" in his palace he fell as few men ever fall;

and his penitential psalm was poured forth from an agonized heart. Wandering yet again in old age, numbering Israel in a pride forbidden beforehand of God, he lifted again the prayer, after reviewing each of the previous stages of his successive conversions: "And now, when I am old and gray-headed, O God, forsake me not." One that has gone through all these stages, childhood, youth, maturity and old age, knows that he has attained to the true idea of "conversion" in individual experience.

Having come to comprehend Christ's *individual* appeal, "When thou art converted," the experienced Christian is prepared to apprehend the added injunction, "Strengthen thy brethren," Christ's second thought. The *fruits* of individual conversion are these two: power to reach by sympathy the abandoned and unrenewed; and grace to bring back the wanderers from Christ's fold. After his first conversion, the youth David, surrounded by outlaws whom he could only control by military authority, thought again of his own childhood piety; and in his mountain exile writes: "Come, ye children, hearken unto me, and I will teach you the fear of the Lord," the Sabbath-school having had an early suggestion and a noble leadership. Pleading for his second restoration, he prays: "Restore unto me the joy of Thy salvation, and uphold me by Thy free spirit; then will I teach transgressors Thy ways, and sinners shall be converted unto Thee." None but a sinner can enter into sympathy with sinners; and none but one who has wandered from the fold till he is far enough away to reach them in their haunts can teach those never within it the way by which the Shepherd leads His flock. Had John, the beloved, a favorite even at the High Priest's palace, assumed to lead as preacher on the day of Pentecostal power, he could hardly have given hope to the convicted murderers; while, on the other hand, converted Peter, seen and heard by those murderers when with cursing he denied his Master—Peter could give emphasis to the exhortation, "Repent ye therefore, and be converted."

The *confirming* of *brethren* wandering and needing to be reclaimed, is equally a fruit of individual conversion. He that has been through any one or more of the successive stages of Christian conversion can, like Moses and David, and as Christ and His apostles alike taught, aid by counsel and prayer those behind him in the Christian course. If in our churches and in our Young Men's Christian Associations their own ideal became real, as when Christ first warned Peter, then "prayed" for him that his "faith fail not," then "looked" on him as He "went out and wept bitterly," there would be more Peters who would be *rocks* in Christian steadfastness. If there were more like "Barnabas, a good man and full of the Holy Ghost," to meet headstrong Sauls, not yet grown into the grace which makes a Paul, some erring young preachers, now driven away by harshness, might be turned into wide fields of usefulness. Were the fallibility of Peter's successors contended for in the Roman Church in all ages by students of Jerome and Augustine in their comments on the meeting of Peter and Paul at Antioch, recognized generally, even aged leaders in every branch of the Christian Church might prolong and promote their influence.

INSTALLATION SERVICE.—CHARGE TO THE PEOPLE.

By John Hall, D.D., at Washington Heights Presbyterian Church, N. Y.

It is now my duty, dear Christian friends, to speak a very few words to you as members of this congregation. Technically speaking, these words are called by the name of "Charge;" but as far as that word implies anything formal or lengthy, then I have not a charge to bring to you. I shall venture to make to you a few simple suggestions that are in the line of the statements to which you have already listened, and the substance of which, indeed, must have been suggested again and again to your minds in the progress of these statements of truth.

You have called a brother minister to come and live and labor among you.

In one aspect of his official work he is a bishop having the oversight of this particular flock, and associated with his brethren in the eldership in the oversight of this congregation, and with his brethren in the Presbytery, in the oversight of their churches in the city.

In another aspect of his official character he is a teacher, bound to do everything that it is competent for him to do to instruct the people of his charge in the best things. His teaching work is mainly to be done in the character of a preacher, and he has no choice about that which he is to preach; it is the word of the living God. You have invited him to come among you in these relations and he has accepted your call, and has now been duly and formally installed.

It is for me to mention to you two or three things which it is competent for you to do, which indeed you have become bound to do, in order to make his ministry among you a happy, useful, and eminently fruitful one.

In the first place, then, dear brethren, will it be your care to give to him adequate material support. You have promised in your formal call to give him such recompense as will keep him free from care. I beseech you be in earnest, be conscientious about that duty. It may be regarded by some as a very small matter, but it has a very direct bearing upon his usefulness and efficiency in the Church of Christ. Bear in mind that it is not the minister by whom the standard of his living and expenditure is fixed; it is you, brethren, who fixed that standard. Every minister knows, when he settles among a people, that they have certain ideas beforehand about that which is fitting and proper for him—in the home in which he dwells, the manner in which he lives, and a hundred other things going to make up the common and prosaic details of our ordinary life. You fixed this standard, and I need not remind you how cruel it would be to fix that standard and then put it out of his power to come up to it. Fail not in this if you would have a minister free to lay out all his powers and energies in doing the great work of preaching and teaching which he has undertaken among you.

In the second place, do all you can to give him social support.

I do not need to tell you how rapidly ideas are spread from avenue to avenue, from street to street, from house to house and from family to family; how rapidly the community come to form a notion of the value you put on his labors and the opinion you have of his services among you. In all the forms of social life, sustain him as your pastor, and let people round about feel that around him, both officially and personally, there is a body of faithful, Christian people, prepared to sustain him in every good word and work. There are many men who are faithful, and whose fidelity would be acknowledged by the people to whom they minister, left to suffer for lack of that social support which they have a right to expect at the hands of their people. It is not that they mean to do him a wrong, but evil is done for want of thought as well as from intention.

Let it be your constant care to give him true spiritual support; the support of intelligent sympathy; the support of waiting on his ministrations; the support of believing intercession on his behalf.

Bear in mind that when a minister of the Gospel preaches the truth as it is in Jesus he is bringing a message unwelcome to the natural heart. It is food, indeed, to the spiritual soul, but in the highest degree unwelcome to the natural mind.

Pray that your pastor may be strengthened with might by the spirit of the Lord, that coming from immediate intercourse with the Chief Shepherd and Bishop of souls, and keenly alive to the task he has in hand, he may be able to reprove, rebuke, and exhort, with all long suffering and with acceptance to Him whose work he does and whose lesson he carries. These three forms of support let me ask you to think of, remember, and cheerfully render your pastor in things material and social, and in things spiritual.

You have been told again and again to-night that your pastor, and indeed all clergymen, are dependent on the grace of the Holy Spirit. If you would have that grace given to him who is to minister to you take care of your own spirit.

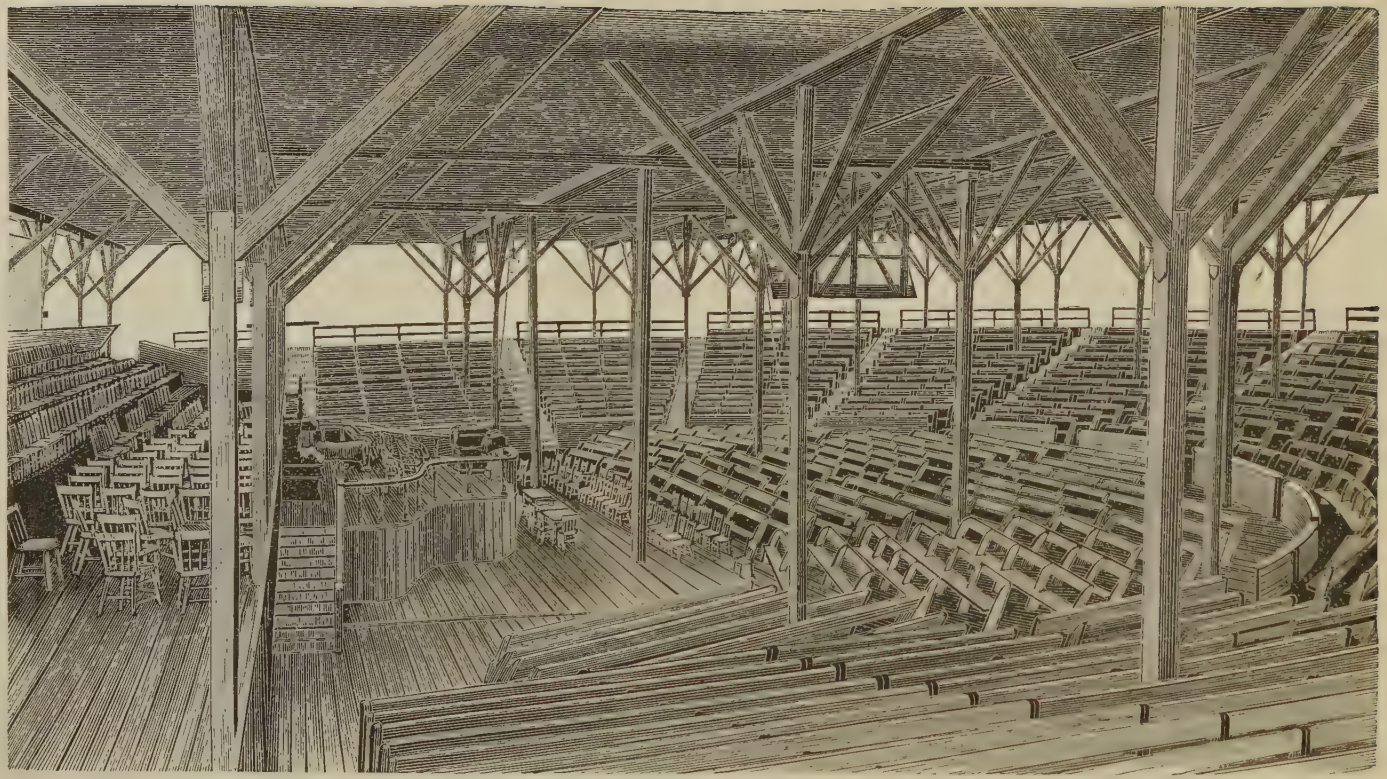
Maintain that harmony of feeling, that sweet reasonableness, that Christian magnanimity, to which my brother, your late pastor, has already made allusion; and when you do this you are inviting the spirit of grace to come and work among you through the ministrations of the Lord's servant. You remember how the Holy Spirit is presented to us in the Scriptures as a dove. It is not, indeed, into the scene of contention, into an arena of selfish strife, that we can expect that gentle dove to come down; it is not there he lingers. Try to maintain such an atmosphere of kindliness, thoughtfulness, prayerfulness, earnestness, as will continually invite this good Spirit to come; and as he dwells among you, and as your pastor catches fresh inspiration from day to day from the obvious response of the people to whom he preaches, Christ will be glorified here among you.

I can suggest to you no weightier thoughts than these; nothing more practical. It is not needed that one should multiply words. You have intelligence, dear Christian brethren; you have had the word ministered to you many years with fidelity; you are students of the Bible and know something of the constitution of the Christian Church. Every truth coming within these lines of thought will emphasize and recall to your minds how much you owe of that light to him who undertakes to be a shepherd, a messenger of Christ, to you, a professing Christian people. If I wanted to say one word that might perhaps emphasize this and bring it home to the heads of families, I should remind you of the fact that failure in these regards is a fault on the part of Christian people which God oftentimes visits with the tokens of His displeasure, even in this present life. Take a family of growing boys and girls where, though never perhaps articulated or directly suggested—yet the impression prevails that the ministrations of the sanctuary are of no account, that the Sabbath is an elastic institution, and there is no obligation on the part of Christian people to give heed to such arrangements—let such impression be made on the minds of the young, and in many instances the penalty of the error is paid even in the lifetime of the parents. One careless daughter going to ruin, one reckless son on the downward career, ending in destruction, is a dreadful price to pay for your freedom from church obligations. If, therefore, you would have a true, pure, sweet family life, and the Gospel brought home with power to your children and children's children; if you would have breathed into the young that inspiration that will stimulate them to all that is pure and holy, then make much of the Christian ministry. Your obvious respect for your pastor, your sympathies with him in his work, your prayers on his behalf—in all these ways make those around you feel and know what estimate you place on these ministrations, and as you do this you invite the society of Christian persons and the power of the divine Spirit; give you glory to Jesus Christ, whose message we ministers are called to bear, and you secure to yourselves, under God's gracious arrangements, all spiritual blessings in holy things, in Christ Jesus. So, when you come together from time to time during the week, at prayer meeting, or on the Lord's day, try to be a congregation somewhat like that which greeted the Apostle Peter in the house of Cornelius, when they said, "Now, therefore, we are all here, present before the Lord, to hear all things that are commanded thee of the Lord."

Who would not preach with fervor and with power who realizes that such an assemblage is waiting upon his words!

Brethren, farewell! Be perfect. Be of one mind. Live in peace, and the God of love and peace shall be with you.

"If we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."



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1. The CHAUTAUQUA ASSEMBLY NORMAL DEPARTMENT, for the instruction of young and old in the truths of the Bible, and for the training of those who, as parents and Sunday-school teachers, are to lead others in the way of eternal life.

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The ASSEMBLY HERALD, a daily paper, is published during the summer months, giving the lectures and more valuable papers by the various departments. The "CHAUTAUQUAN," a monthly magazine, attained a large circulation and wide celebrity for the value of its articles.

T. B. E.

THE CHRISTIAN MINISTER AS A STUDENT.

By R. S. MacArthur, D.D., Calvary Baptist Church, New York.

No. II.

We assume that the work of the study has been done as indicated; that the minister is in the pulpit exactly at the minute; that he has given the utmost attention to the selection and reading of the hymns and Scripture; that his prayer is tender, comprehensive and earnest, and that his work as a preacher is about to begin. What ought to be his characteristics as a preacher? We mention three. First, He is to be uniformly expository. This is true whether a paragraph, a miracle, a parable or a short text be the basis of the discourse. The true conception of preaching is that it is the unfoldment of God's thought. It is *exegesis*, getting out God's thought; not *eisegesis*, putting in man's wish. The man who goes to the ends of the earth for his topics is a sad commentary of the Scripture, which says that the eyes of the fool are in the ends of the earth. Such a man is to be profoundly pitied. The Bible is the most popular book in the world. It is the only unexhausted and inexhaustible book in the universe. From the last of May until October last hundreds of people met nightly in the tent, corner of Second Avenue and Twentieth Street, to hear the Gospel. Discussing any other subject than religion and expounding any other book than the Bible, the most eloquent men in the world could not have held these crowds through the summer months. And yet some pitiable ignorant people will tell us that the Bible is losing its hold on the people; that religion has had its day. Such men are the moles and bats in the gleaming lights of this Gospel day. During very excited political campaigns, when bands parade the streets, when the most famous men are hired to speak, Cooper Institute may be crowded to hear political speeches. It is crowded every Sunday night to hear Mr. Sawyer talk of Christ and His truth. The man whose sermons are in the main expositions of God's word will have something of the variety, beauty and glory of that word in his discourses. That man will never be exhausted. Your preachers on sensational topics must be shallow. Their day is brief. Pastorates could not be so short if the study of the Bible were more common. We must preach on the topics of the times, but all such discussions will come in connection with expositions of God's word. The preachers who are to have a grip on men are the men who are mighty in the Scriptures. This gave our fathers power; it will make their sons giants. The preachers who have the future in their grasp are the men who hold and who are held by God's work. You could not refuse to go up the Hudson this summer on a glorious moonlight night, because you went up last year on such a night. No more do you refuse to gaze on the splendors of this revelation, because you gazed before. From the mines of God's truth let us bring the fine gold. This sort of preaching will never become obsolete.

Again, the preacher should be generally extemporaneous. I say generally. There will be exceptional times; there will be exceptional themes. The pulpit essay has had its day. Here and there there are distinguished exceptions. I speak of the rule. Famous evangelists on the one side and leading pastors on the other have waged war on dusty, old manuscripts. The preacher must write much, especially at the beginning. If he does not write for the pulpit, he must for the press or something else. No one can have a good extemporaneous style who has not cultivated it by careful writing. The best extemporaneous things are those which are thought out, perhaps written out more or less, before they are used. Daniel Web-

ster told an anecdote on one occasion with great effect which he had kept laid away for fourteen years waiting for an opportunity to use it. While standing in Quebec listening to the drum-beats which called the British soldiers to their posts he worked out the magnificent passage on the greatness of England. His immortal reply to Hayne was prepared in substance long before for another but similar occasion. He said himself he "had only to reach out for a thunder-bolt and hurl it at his opponent." Another time Mr. Webster said, "There is no such thing as extemporaneous acquisition." You cannot get out of a man what is not in him. There may be extemporaneous combination, but not acquisition. Macready often spent days on a few sentences which when uttered thrilled waiting thousands. Charlotte Cushman, it is said, gave three days to the study of a single question; and Salvini has given three years to Othello. Henry Clay could say, "The days that are passed and gone" with such pathos as to touch every heart. Mr. Gladstone's voice is silver; it is a great element of his power; and it is largely due to training. Patient toil is the price of success. The best turns of thought and repartee of Pitt, Fox, Sidney Smith and others were all thought out long before they were used. You cannot get out of a man what is not in him. Of all men the extemporaneous preacher must be accurate as a scholar and earnest as a speaker. Sitting in his study the student, if in doubt about a fact, consults a book. But before an audience the speaker must keep "the blessed sound going." Carlyle said "that genius is the capacity for taking infinite pains." This certainly is true of extemporaneous speech. The same rough critic, as quoted by Dr. Matthews, said "that silence is the eternal duty of man," and that "England and America are going to nothing but wind and tongue." Rather would we say with Luther that he "who can speak well is a man," and with Cicero "it is glorious to excel in that in which men excel all other animals." I may add, that finished oratory is the consummate flower of all human culture; and that when that culture is consecrated to the glory of Christ the preacher is "only a little lower than the angels."

He is also to be invariably evangelical. We need affirmative preaching. We have spoken apologetically when we ought to have spoken authoritatively; feebly when we ought to have spoken mightily. We have no right to preach our doubts. It is an unpardonable impertinence for a man to give the people his crude thinking, his undigested reasoning, and his unverified hypothesis. Such a man should be suppressed as a common nuisance. The Apostle said we preach what we *do know*. These modern apostles say virtually, "We preach what we *don't know*." Because a man has doubts about Genesis must he begin to preach them? Because he says, "I don't know," must he begin to preach his "don't knows!" It is usually better to preach what one *knows*. If we were to preach what we do *not* know, some of us would have an endless theme. So long as some objection to the Bible is an unverified hypothesis it is useless to oppose it. If it becomes an accepted truth we don't want to oppose it. What we want is truth. Nothing is easier than to doubt. Destructive criticism is the lowest form of talent. A child or an idiot with a knife can destroy in a minute the "Transfiguration;" a child or an idiot can with a hammer deface the "Moses" of Angelo. But children and idiots must not, when so armed, be permitted to wander through galleries of paintings and sculpture. No matter from what quarter it comes, I am never afraid of truth. Truth is one; God can never contradict Himself. Tennyson has in encaustic tiles at the entrance of his house this motto: "Truth against the world." I would put that motto at the head of every sermon. I fear nothing from science when it is *science*, not the guess of some so-called scientist. Every science shall yet lay its honors at Jesus' feet. Genesis and geology, in loving fellowship, shall put their crowns on the brow of the Lord's Christ. Those who are competent to deal with science, falsely so-called, ought to deal with it. Because Dr. Thomas can hold it up with giant hand, examine it with clear eye, and throw

it aside with his stalwart arm, he ought to do it. I cannot; few can. Most men who attempt succeed only in advertising the strength of Huxley, Darwin and others of their class, and their own weakness. Their opponents' statements are strong; their own refutations are weak. The statements are remembered; the refutation is forgotten. Hold up Christ. The cross has lost none of its ancient power. The best way to preach down error is to preach up truth. The churches in this city to-day whose treasuries are best filled with money, and whose pews are best filled with the best people, are the churches whose pulpits are best filled with preachers who preach this glorious gospel. Liberalism is weak; it is daily growing weaker. The people do not want these thin dilutions of goody goody sentimentalism. They want the bone, the flesh, the throbbing heart of the Gospel of the Son of God. I challenge contradiction when I say that the culture, the wealth, the social position, the professional fame and the noblest Christian consecration are all on the side of the Evangelical Churches. As sure as are the promises of the eternal God, so sure are the triumphs of Christ's Gospel; and the more we stand with Him shall we share in the glory of His name and fame.

TONGUES OF FIRE.

By Rev. E. Paxton Hood (Congregational), London.

No. II.

The voice of the pulpit has sometimes found a free course even in the very face of the flames which were about to consume the body. When Jean de Caturce was brought forth to be burned at Toulouse, a pulpit was set up, and a friar stepped into it, appointed by his Church to preach in denunciation of the heresies for which the martyr was about to suffer. In a voice which was heard all over the square, the friar announced his text, "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils." The monks were delighted with such an appropriate text, until the clear voice of Caturce thundered out, "You have read only a fragment; read on!" The friar was confounded. "Read on!" said Caturce, and the preacher was compelled to continue his text: "Forbidding to marry, and commanding to abstain from meats, which God hath created, to be received with thanksgiving of them which believe." The friar was not equal to the occasion, and, strange as it seems, while the discomfitted preacher was unable to pursue the sermon he came to deliver, the martyr took up the text, preached from it, in the very presence of the officers of justice, a sermon which arrested the attention of all hearers, although it did not save him, for he was burned immediately afterwards. Not easy nor pleasant preaching this, but it is an illustration of that strong faith which makes words effective and memorable when they fall from the lips of men. It would be beside the purpose of this paper to group together the instances of bold and fervent spirits who have fearlessly turned their stake or scaffold into a pulpit or whispering gallery, whence they have set forth their convictions; only the principle of all this convincing speech has been the same. "And we also believe and therefore speak" has been the point of contact between the soul of the preacher and his audience in every circumstance and in every place.

St. Bernard belongs to a much earlier period in the history of the Church. He must have been a great preacher, every way a great man, although his appearance is said to have been small and contemptible. But we like to meet him best, not moving about among the courts of kings, or preaching the crusades before the King

and Queen of France, and such an assembly as we may imagine in the fields of Sens, but in his quiet, unadorned and almost barn-like monastery in the valley of Wormwood, or Clugny. There evening by evening, he preached those tender sermons, his contemplation of Solomon's Song, to the crowd of monks he had gathered round him, tired and worn out statesmen and soldiers, knights and peers, young recluse students, and laborers who came in from the hot and dusty fields to be refreshed by the words of the great father. His tenderly loved brother Gerard was a a monk there with him—always a frail and sickly brother—and it was on the evening after his death that Bernard came, in the course of his exposition, to the text in the Song, "As the tents of Kedar, as the curtains of Solomon." We may suppose naturally, in accordance with usage and custom, his brother lying on the bier in his presence in the church, and this furnished the occasion for one of the most tender and pathetic sermons which ever fell from a preacher's lips, full of rich Gospel truth, which a Luther might have uttered, and suggestive visions of the decaying body and the glorified spirit, until in a passion of prayer he closed: "Thou gavest Gerard, O Lord! Thou hast taken him away! And if I mourn for his being taken, I forget not that he was given; and I render thanks that Thou didst deem me worthy to have him. I am ashamed of these sobs, which accuse me of prevarication. What more can I say? Thou hast sought again what was entrusted unto me; Thou hast received Thine own. These tears put an end to my words: do Thou, Lord, vouchsafe to put an end to my tears!" This sermon, comparatively unknown, has always seemed to us one of the most rich and tender pieces of the pulpit oratory of any age. It must be very clear to our readers, that when we speak of the eloquence of the pulpit, we do not mean a mere flow of words, however apparently exhaustless and rapid, any more than the page of a book covered with words constitutes fine writing, or a succession of sounds fine music. So also when we accept the verdict of Shakespeare—a verdict which has the sanction also of far more ancient names—"that action is eloquence," it is not implied that eloquence is in mere action any more than it is in mere words; in both instances, alike of words and action there must be an accent which makes itself felt—that which Cicero means when he defines eloquence to be "a continuous movement of the soul." I will present two illustrations of what I mean: the first from that illustrious master of sacred assemblies, Dr. Chalmers. Dr. John Brown, in his "Horæ Subsecivea," gives an instance of his listening to this great Scotch orator, when he was only a youth in the High School of Edinburg. It was in a wild moorland district on a summer evening. Brown and some of his fellow-students, bright, gay, thoughtless lads, fascinated by the charm of the great name, had walked over to the kirk among the moors. . . "As we entered the kirk we saw a notorious character, a drover, who had much of the brutal look of what he worked in, with the knowing eye of a man of the city, a sort of big Peter Bell.

> "There was a hardness in his cheek;
> There was a hardness in his eye.

He was our terror, and we not only wondered, but were afraid when we saw him going in. The minister came in, homely in his dress and gait, but having a great look about him like a mountain among hills. The tide set in; everything aided its power; deep called to deep. How astonished and impressed we all were! He was at the full thunder of his power; the whole man was in an agony of earnestness. The drover was weeping like a child, the tears were running down his ruddy coarse cheeks, his face opened out and smoothed like an infant's, his whole body stirred with emotion, and when the wonderful speaker sat down, how beautiful to our eyes did the thunderer look. We went home quieter than we came; we thought of other things; that voice, that face, those great, simple, living thoughts, those floods of resistless eloquence, that piercing, shattering voice!"

This is a fine description of pulpit eloquence—of what we have sometimes called the Trollhatten style—eloquence

leaping in its zigzag, rushing, shattering impetuosity, from the high rocks above, whirling and careering and eddying along. How singular! including in its pulsation of passion and bearing along by its power the rough drover of the Lammermoors, and the gentle, sensitive, cultivated youth, who well knew what a holy life and all highest preaching was, as himself the son of one of the most accomplished preachers and scholars in the Edinburgh of his day.

THE PULPIT TREASURY IN THE FAMILY.

Christ in the Home.

No. II.

There is one thing which can be brought into the home. "The ark of the Covenant" was a small chest made under God's direction, containing the two tables of stone, some manna and other sacred things. But the chief thing about it was that the blood of atonement was sprinkled yearly on its lid, called the mercy-seat, and over that lid the little cloud which was the visible token of God's presence used to appear. It was a beautiful type of the Lord Jesus Christ, and of the good things which are offered to sinners and come to sinners through what He has done. What He has done is to make reconciliation for sinners through His own blood, and the result of that reconciliation, when it is believed in and accepted, is the presence of God, and of every good thing which the presence of God brings with it. By a remarkable train of circumstances, Obed-edom had the opportunity of bringing the Ark of God into his house. Other people were afraid of it, because a man had been struck dead who handled it improperly. But Obed-edom says very clearly that which people should be afraid of is not the Ark of God, or His presence, but the profane and improper tampering with it. So he opened the door of his house to receive it, and what followed was a very rich reward to him for that act of child-like faith.

All this is like a parable to us. We can bless God that not only may we bring Christ into our homes, but that He stands knocking at the door, entreating us to let Him in. Whatever the home may be as to outward things, it is nothing without Christ. He is "the chief corner-stone" on which God builds whatever is good and lasting, and no man can build a home, or anything else that is good and lasting, without making Him the corner-stone. Jesus comes into the home by coming into the hearts of those who live in it. Religion is the only satisfactory basis of family life. Human affection may altar or grow cold; human authority may be weak or unwisely exercised; but when Christ is brought in and put on the throne, and we distinctly recognize Him as the centre and law-giver of family life, the one thing needful has been done for the making of a real home—a home that will never bring shame or pain, a home that will live forever in the grateful recollection of all who have been privileged to dwell in it.

No one should be blamed for desiring to make the home nice and comfortable—a place of pleasure and happiness. And it may be many are thinking of some things they want in their house to make it more what they would like to see it. It may be a new carpet, pictures, or flowers, or plants to make the conservatory gay, or to give an air of cheerfulness to the room. But the great want of the house is none of these things. All these may be brought in without bringing a blessing. What is wanted at home is Jesus, and more of Jesus.

Look at Bethany, and learn the great lesson it teaches all who would make a home on the right basis. There is a presence that may come in at the lowest door, and that may mingle with and sanctify and enhance the pleasures and the loves

which grow up around the hearthstone and give you at once the secret of home, sweet home. The door-post sprinkled with the blood of the everlasting covenant is sacred from the intrusion of the destroying angel. Some families never seem to get on, whereas others always seem to do well. If the secret of the matter were known it would be found that the start accounts for the whole difference. Some homes are started wrong—there is a flaw in the foundation—whereas others start right. It is evident why things never go pleasantly in the former, whatever orders it may be possible to give to the decorator and upholsterer; while things seem always to go pleasantly in the latter, though there may be a full share of hardship and trial.

In every home there should be a corner for the Ark of God. Something to sweeten the drudgery. Something to lighten the cares. Something to keep the hearth bright with a perpetual light. The plan of Obed-edom to make home pleasant and happy was the right plan. In making a home begin right. Jesus knocks at the door. Open the door and say, "Come Lord Jesus, and be Thou the master of all that is in my house." Get the Bible down. Call all the family to the table. Read a chapter and pray a prayer, if it only be the Lord's Prayer.

God is asking you to let heaven into the house. The presence of Jesus in the home is heaven begun. The light of God shines around the Tabernacle and is in that house, as it was with the Israelites on a certain dark night long ago in the land of Egypt. There is a "light in the dwelling" which nothing can put out—a light that will "shine more and more unto the perfect day."

A.

THE CHAUTAUQUA SCHOOL OF THEOLOGY

Nineteen Facts.

BY THE DEAN.

1. It is NOT a "new departure," "new theology" organ, NOT a superficiality, NOT an experiment, NOT a supplanter, NOT a mill, and NOT a kindergarten.

2. It is an undenominational, evangelical Theological School for ministers and others, giving them the most thorough and most practical instruction at their own homes.

3. It is two years old and has already over 200 different students.

4. It attracts cultured ministers to its special studies, largely supplements their acquirements, and invariably increases their usefulness.

5. Its standards of required scholarship of all students are in no one particular lower than those of any Seminary in the land.

6. It is the very *best* as well as the *only* school for untrained ministers who were early crowded past the doors of college and seminary life into the pulpit, *where they must now remain.*

7. It is incorporated under New York laws, and is empowered to confer the degrees *in course.*

8. Its Scheme of conducting Recitations by letter is not only feasible, but is unsurpassed for wise adaptations to its various grades of students.

9. Its expense for tuition is small, and its unsurpassed Text Books are indispensable tools in the busy Pastor's Study.

10. Students pay for the tuition in each department as they join it, and may enter at any time.

11. Its examinations are rigid, and are fair and accurate tests of the student's knowledge.

12. It has Eight Departments and Four Special Courses, through all of which candidates for Degrees must satisfactorily pass.

13. Ministers may take the special training in any Department or Course and secure its Diploma without pursuing the entire curriculum.

14. Its Deans are specialists, and are among the most prominent Educators in

the country. Drs. Vincent, Townsend, Schaff, Abbott, Harper, and Wilkinson, Profs. Churchill and Jewell, with Judge Bennett, have no superiors in their respective Departments.

15. Its students are *men* and manly. A serious, earnest conscience *has* them. Pulpit and Pastoral insufficiencies have often driven them to their closets, and now also to the C. S. T. For this School they thank God, while they take courage.

16. Mr. Adams, in his highly unsatisfactory Harvard Oration, says concerning his fellow students of 1856:

"We of the average majority did not understand ourselves, or know what we wanted: the average man of the majority rarely does."

☞The C. S. T. does not attract *such* "average men."

17. Its Students are *Students*. *They* have joined the C. S. T. because they *felt* their need of its help. Necessarily, therefore, the atmosphere of the school work is tonic and helpful.

18. It is daily growing in favor at educational and literary centres, where recognition has eminent influence.

19. The Curriculum of the School, (40 pp.) containing a full description of each Department, Text Books, etc., will be mailed to any address on the receipt of one stamp by the Dean, Rev. ALFRED A. WRIGHT, Boston, Mass.

MEMORANDA FOR AUGUST.

During July, Summer Sessions of the School were held at Mountain Lake Park, Md., on the summit of the Alleghanies, and also at Lake Bluff, Illinois. Excellent results were secured. At the former place great enthusiasm was aroused in the Greek Department by the Dean's presentation of his "Short Method for Beginners in New Testament Greek." Our report from the Lake Bluff Session cannot be made till September.

Applications for the School Curriculum are coming from all parts of the world. Almost simultaneously there came letters from Ireland, Germany and Australia from leading Clergymen who desired information about establishing an organization similar to the C. S. T. in their respective countries.

Students of the C. S. T. for 1881, who have not corresponded with the Dean since the re-organization of the School, September 1882, are hereby notified that all the Departments and Courses are now in working order, and that immediate attention will be given to their correspondence.

Students and friends can aid the C. S. T. by circulating information about it in their letters. The nineteen facts given above are printed in an inch square 8 pp. book expressly for this purpose. Send to the Dean for as many copies as you will agree to use in the manner suggested. They will be sent free of charge.

THE AMERICAN INSTITUTE OF CHRISTIAN PHILOSOPHY.

THIS Institute was founded in 1881. Its objects are to investigate the most important questions of science and philosophy, more especially those which bear on the great truths revealed in the Holy Scriptures. It is producing and distributing literature bearing on the relation of religion and science. Young as it is, it already has on its roll several hundred names, many being among the most distinguished men of Europe and America. It has had two Summer Schools and one course of Lectures in New York, in which city it has its seat, holding monthly meetings every last Thursday evening of the month. It is incorporated. Its President is the Rev. Charles F. Deems, D.D., LL.D. The Trustees are Dr. Deems, Dr. Crosby, Rev. A. H. Bradford and Messrs. Cornelius Vanderbilt and William A. McDowell. Its Vice-Presidents are: Pres. Bascon, Wis.; Pres. Battle, N. C.; Pres. Cattell, Pa.; Bishop Green, Miss.; Rev. Hitchcock, N. Y.; Dr. Mark Hopkins, Mass.; Bishop Hunt, Iowa; Bishop Jaggar, Ohio; Gen. G. W. Curtis Lee, Va.; Bishop McTyeire, Tenn.; Chancellor Mell, Ga.;

Prof. Francis L. Patton, N. J.; Pres. Parker, Conn.; Rev. Dr. Scott, Cal.; Prof. A. H. Winchell, Mich. Among the foreign members are the Duke of Argyle, Earl of Shaftesbury, Archbishop of Dublin, Prof. Stokes of Oxford, etc. There are no honorary members. The annual fee is five dollars. There will be two sessions of the Summer School this year, one at Atlantic Highlands, N. J., commencing August 2d, and the other at Richfield Springs, N. Y., August 22d. For a syllabus giving the names of the lecturers and their subjects address Mr. Charles M. Davis, Secretary, 4 Winthrop Place, New York.

After delivery, these lectures will be issued in *Christian Thought*, a monthly, published by E. B. Treat, 757 Broadway.

QUESTIONS OF THE DAY

Total Abstinence.

J. P. Newman, D.D. (Cong'l), N. Y.

A few years ago you would hear of nothing but total abstinence, and it was here that the lines of demarcation were drawn —on the one side prohibition and on the other hundreds of men who could not see that their duty lay in prohibition. Things have changed. It is now possible for all enemies of inebriety to join in opposing the evil, independent of their private views concerning the use and abuse of liquor.

We have never found the public mind or wishes so much in earnest for the cause of temperance as at the present time. Look abroad and see how the question of restraining the drinking of liquor is the great and absorbing question. The number of drinking places in Sweden has been limited, and the people have exercised great vigilance. The man who sells liquor at retail is held responsible for the sin of drunkenness, and the inebriate shall be furnished with a carriage to convey him to his residence, so that he will not be seen reeling home; and the one who sells him the last drink shall pay the carriage fare. Perhaps that might be an improvement on the license plan of this city, and Government may give these men a ride, which they have never had in their lives.

In England the Temperance Society of the Established Church has just held its meeting, and the Primate of England presided, and such was the enthusiasm that he thought it necessary to advise that in this respect they use moderation. Several bishops with the clergy of that great and imposing organization have aroused to the great importance of a reform in connection with sobriety. It is impossible for us to appreciate the serious results of the work there.

They have wrung from the English Parliament for the English people the constitutional right to protect themselves against the friends of intemperance. They work on the line of legal petition and appeal to the highest legislative body on English ground, to guard those who hold the franchise, to protect those against the undue sale of liquors which culminate in the ruin of families, and which embodies every form of misery and vice. They claim the right to protect themselves against this.

On this line in this country the Protestant Episcopal Church is taking the lead. The Methodist Church is the only Church I know of that is a total abstinence Church by the constitution of the Church. I do not know of any other ecclesiastical body that is total abstinence. But the Protestant Episcopal Church is the one which is foremost in opposition to liquor inebriety.

What we propose to do is to get our wedge in through the licenses. We propose to insert a new clause in them, which will make selling liquor respectable, and by this term "respectable" to create of every man engaged in the traffic a detective who will exert a personal vigilance,

and watch all those who do not pay their licenses and define those who are employed in the trafic who are not "respectable"—the very feature we want insight into, "that the men engaged in the sale of liquor shall be men of respectability." There never was such a sarcasm on morality as that a man in the business of a rum seller should be a man of good moral character. A rum seller! A man who takes the bread out of the mouths of children, making widows, ruining the laborer, sending to the drunkard's grave and a convict's cell thousands of his fellow creatures every year; men working to undermine the the well-being of society—then to call *that* class "men of good moral character." What shall we call clergymen, editors, jurists and all orders of society, if *these* are moral men?

I have no doubt that some judge will be found to define what this character is, that the rum seller shall have, which is to be respectable, that we thus propose having in that paradise of the unclean!

However, there they propose to limit liquor dealers to those of respectable character, and by this limitation from the law the fair judges shall be able to revoke some licenses and secure more respectable men in those who propose making a livelihood out of the blood of human beings.

This, then, is the aspect of the case, and while I would consign alcohol to druggists—while Government should limit all spirituous liquors to the demands of medicine and curtail all manufacture of it—yet we are doing what we can, because we are looking forward to the time when the future shall be complete, and total abstinence be universal and total prohibition the sublime fact.

Mixing Religion and Business.

By T. DeWitt Talmage, D.D.

(Presbyterian).

When we open our Monday morning or Monday afternoon papers we find great prominence given to the service of the previous day in the churches.

It is estimated that each paper is read by five people, that being the average. It is then within bounds to say that the morning papers put into the hands of this people ten million topics of God, the soul and of the eternal world; ten million attacks upon infidelity, upon fraud and upon vice; ten million defenses of the truth. What a stupendous achievement! And it has not yet had the first acknowledgment in the United States.

That man does not take intelligent account of the moral progress of the day who does not take this fact into consideration. The chief objection made is—that the mixing of the religious and secular is not right. In one division of the paper there is an article on the family institution and on the next is a divorce case.

What we most want is more mixing of religion and business. If Wall street had more of this spirit brokers would water their stock less. Men do not carry religion into their business and daily lives as they should, but they set their religion in one place and their business in another. They ought to mix them.

It is not the religion standing on the steps of Trinity Church at the head of Wall street that will send life through the world, but the religion starting from the foot of that architectural pile, walking the whole length of the street to the ferry. It is not the religion of worshipping at Grace Church, but the religion starting from that place and going down Broadway to mix religion and business; so I say, let them mix away. It is high time that this fact, that man can serve the soul so well on Sunday, that he can serve the devil the rest of the week, is done away with, and the newspaper is the trap that has been set for that purpose. You say, "But these men have only taken the papers for secular uses." Yes, that may be; but last Monday there were sermons on the table of every business man in New York, in Philadelphia, in Chicago—in America. The business man may have only seen the text of the sermon, but one text saved Martin Luther.

Towards night the business man says, "It is time to go home." So he locks the safe and puts the paper in his pocket and takes the car and goes home, and in that one pocket is the trap newspaper.

The family get it and then the servant has it—the following day a package is sent away with the paper wrapped around it; the errand boy reads the paper and after a while the person to whom the bundle is delivered takes it up and reads it.

Give the Gospel and sin a fair race and the Gospel will come out ahead. Sin is an old hag, soon wearied and hence vanquished, but the Gospel is ever young, clear-eyed, fresh and never weary, and hence triumphant. I put the claim of the Gospel in the newspaper against the claim of sin; opposing sin as its antidote.

Besides that, it gives two Sundays every week to Jesus, instead of the six secular days against one sacred day. This Monday publication of sermons surrenders another day to God, and therefore we have more prospect of the world's evangelization. Mix religion and business more and more.

HELPS IN PASTORAL WORK

Hindrances to Church Attendance.

By Newman Hall, D.D. (Cong'l).

What keeps people outside? Perhaps the building may be in an obscure position, or forbidding in appearance, or ill-lighted, ill-ventilated, uncomfortable. Perhaps the service may be tedious, the music bad, or strangers may not be courteously welcomed. All this we can ourselves remedy. Or the fault may be in the minister. If his voice is only partly heard, he should seek a smaller building which it can fill. He may preach above the comprehension of his hearers; or, while professing plainness and simplicity, he may unconsciously humor indolence and deliver addresses so uniform in character, with such constant reiteration of a few familiar truths, devoid of all freshness of illustration or practical application, that his audience becomes "small by degrees and beautifully less." Who can wonder? This may also be cured. It may be that he makes the pulpit a professor's chair, and exhibits his favorite reading and speculations, instead of using all his intellectual power to explain and illustrate and enforce the truth of God and the great theme of reconciliation. If so, it is a good thing that he has empty seats. But this also may be cured.

But suppose the pastor never had or has lost the power to preach attractively and impressively. Suppose that his voice is hopelessly unfit for popular address, his manner cold and heavy, his method of handling the truth devoid of impressiveness. Should he continue to occupy the pulpit of a large building, which the people who need it will not enter? He may try some other place, for which he might be suited; or, if this has failed, and he continues to preach, can paucity of hearers cause surprise? In any other occupation total unfitness or inability to persuade clients, patients or customers of his professed fitness would lead a man to change his occupation. Why should it be otherwise with the ministry? Why "once a priest always a priest?" Or, while continuing to do useful work as a pastor or an evangelist, why continue to do the special work of preaching, which requires special adaptation, in the absence of which it is not merely failure for the preacher, but loss of power in the Church, and a neutralizing of the efforts already made to spread the Gospel?

Where to Begin.

Anyone who is acquainted with his own heart and its capacity for work and influence knows without being told that the first thing to be sought is his own spiritual quickening. He has vague wishes in his soul to do good; the low life of the Church oppresses him. At the same time he has no real reaching out after the Lord, nor does he feel a consuming wish to save the lost. His entire exercise of mind is a consciousness that

he along with all others should be doing something he is not doing, and that he should be glad to be at it. What he needs, therefore, is such an awakening of fervor in his soul as shall send him in contrition to the cross and in passionate earnestness to work for the perishing. His first prayer should be for himself.

After this, having still in his mind the arousing and upbuilding of the Church, he will begin to look after his brethren. Converted himself, he will seek to strengthen these. He sees them, for the most part, as dull and sluggish as he was himself. He has a yearning to do them good and to set them at work in behalf of the cause he has at heart. His prayer will be for the Church—the ministers, elders, members, praying meetings, Sabbath schools, and all other people and agencies in the kingdom. The voice of Paul will come down to him from Miletus saying, "Feed the Church of God." It needs no argument to assure him that so long as Christian hearts are cold and formal no good work can be done, either in the way of extending the power of the Church or of winning those who are enemies to the cross of Christ.

A.

PRAYER MEETING SERVICE

Prayer Meeting Address to the Newly Converted.

REV. C. H. SPURGEON (BAPTIST), LONDON.

Your period and the beginning of your confidence is one of a most important kind. I do pray you do not be taken up altogether with the joy that usually comes of it so as to make that a main evidence of your conversion. Whenever young people say to me, "I know I am converted, I am so happy," I am afraid. So far as it goes it is good, but do you not remember what is said of that seed which fell upon a rock, "Anon with joy they received it; yet as they had no root it withered away?" It is natural, it is right, it is proper, that the first days of knowing the Lord should be very full of joy, but do not you set too much store by that, because in a few days that may go, and if you trust in that, where are you when that goes? If you have joy keep it. Pray God that you may always be joyous up to your very last day. There is no reason why you should not. At the same time it is not the main thing, and it is not always a sure sign that you have got the right thing.

One of your first duties now that you have come to Christ is to see that you come really and thoroughly. Get rid of the last remnant of trust in yourselves. Do come to Christ wholly, entirely. Do not go on paddling on the shores of grace, but go right in, get into the waters and swim. Your own frames and feelings, doings and prayers, do not trust them at all. For know, if you get a little bit of self in, it will be like a little piece of diseased bone in your arm. It will work out. It will breed all manner of mischief. Cast yourself wholly on Christ. Do not let these beginnings of yours be the result of excitement, or of persuasive conversation by some good, loving person who talks to you. Come to Christ by yourselves. Not through somebody else. Pray that you may have a personal faith in a personal Christ, and may yourselves get a real grip of a real Saviour. Do begin so that you may not have to begin over again. I have heard of persons who cannot sew well. They get a garment and make it up, and then it has to be unpicked again. They say it is more trouble than if they had let it alone. It is so with many conversions—all has to be unpicked, and it is a lot of trouble. I heard of a gentleman who taught Greek. After a while the class went to another gentleman, and he said that it was more trouble to get the wrong teaching they had received out of their heads than to get the right teaching in. To unlearn is more trouble than to learn. Pray that you may

get an inner experience of truth, that you may not have to go over the land again.

One of the first things you have to do in starting for heaven is to confess your faith. Need I remind you of that word, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation?" The whole Gospel—God forbid that any minister should only preach half of it—the whole Gospel is this, "Go ye unto all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved." The two things are put together. People say to me, "Cannot we be saved without baptism?" I answer, "Form your own opinion about that, but as far as the texts puts it the two are joined, and I dare not at my peril leave anything out." "But," says one, "I can be saved without it." Very likely, just so. Is that all you care for, to be saved? As long as you can get your skin to heaven, that is all you care for. Therefore you will be saved on those lines. But where a man is saved, he is saved from selfishness. He says to the Lord Jesus Christ, "Lord, I am prepared to do anything thou bidst me, whatever it is. If I am saved, I am Thy disciple; show me what Thou wouldst have me to do, and 'Through floods and flames, if Jesus leads, We follow where He goes.'" Without that I don't see how a man can be saved. I believe there are multitudes of God's people in heaven who never saw the truth upon this matter, who acted up to their light and to their conscience, but this makes no difference to the teaching of the Word itself. There it still stands. Blessed be they that follow the Lamb whithersoever He goeth, not part of the way, but everywhere walking in His steps.

I want you young people, and old people too, that have lately been converted to pray God that you may be very holy. This is the next thing we want—holiness of life. Get rid of every sin. Do not allow anything in yourselves or families, as far as you have power of it, that would grieve the Spirit of God. Put away everything that is not pure and honest and true and of good report. Do not let there be anything unclean in your life or conversation, or in business anything over-reaching, anything of a bad tendency. I am always sorry when I hear of a person, "She is a very good woman, but she was suckled on vinegar." There are some people after that kind. It is a great pity. Such people never save any others. People say, "If that is a Christian, good Lord, deliver us from such Christianity." We want to have gentleness, joy, goodness, love, patience. If things be in you and abound, and I pray they may, it is well to begin with them soon. The commencement of life often affects the whole of life. I fancy when a man begins to be a Christian, and he never tries to pray in public, or conduct family prayer, or go to Sunday-school, or do any work, he generally grows up a sort of dumb Christian. He does not begin young, and the old gentleman thinks he cannot do it now. He should have begun when he was young.

When you are brought to Christ consecrate your substance to the Lord. When men are screws at the very first they generally remain screws to the very end. There is no curing them of those early faults. Pray God that you may have the making in you of a first-class Christian. There is no reason why we should not go to heaven in a first class carriage—not be like those who are always crawling along like the parliamentary train, crawling along very slowly, and having a very rough time of it.

Will it Pay to Attend Prayer Meeting?

1—You put yourself in the line of promises. Peculiar helps to communion with God and fellowship with his children are afforded.

2—Regular attendance insures the formation of an excellent habit. Your influence for good in the Church and out will be increased.

3—Another result will be intellectual, moral and spiritual. People never *backslide* when they are struggling hard to go forward.

4—It will help your conscience. What did you promise God and the Church?

Please refer to the pages of memory and discipline for an answer.

5—Your spiritual eyesight will be so much improved that you can read (without glasses) your title clear to mansions in the skies, where you will receive a far more exceeding and eternal weight of glory. A.

CHRISTIAN EDIFICATION

Sing While You Draw Water.

Under the burning sun of India, when "the heavens are as brass and the earth as iron," when all nature seems panting for breath and thirsting for water, no sound is so characteristic of the scene as the wild monotonous chant of the man beside the well. It is his part to urge his little bullocks up and down the inclined plane beside the great water-wheel, which brings up from the deep well below at every turn a great gush of water. This water flows into a channel prepared to receive it, and from thence it rushes into a whole network of lesser channels or rills dug at short distances throughout the whole field. It is most refreshing to watch the process and see the bright stream gush along; the little birds flew down to bathe and drink; the plants seemed to lift their drooping leaves; a cool air rushed out as the glittering wheel revolved, and the droning, tuneless song of the drawer of water gained from its surroundings a beauty not its own, as he obeyed the old Mahratta proverb, "Sing while you draw water."

This proverb, or rather precept, had its origin in a very kindly idea. The Mahratta sage considered how precious water is in that land. He knew how often the traveller was reduced to the greatest straights from not being able to find the well, hidden perhaps in the depths of the jungle; and with a truly benevolent regard for the wants of others, he left it as a precept to be handed down through generations to the husbandmen at their work, "Sing while you draw water!" Sing not only to express your gladness and thankfulness for the valued gift of water; sing not only to lighten your work, but sing because you may save the life of some perishing man! Your voice may reach the ear of one whom you know not; it may guide him to the water springs; it may save him from death!

This custom reminds us of the well mentioned in Numbers xxv., 16 and 17, when the Israelites, as, under the guidance of Moses, dug to reach the water promised to them by God sang the song, "Spring up, O well: sing ye unto it."

Perhaps a song of the same kind may be spoken of by Isaiah where it is said, "Therefore with joy shall ye draw water out of the wells of salvation." (Isa. xxi., 3.)

The voice of Jesus himself invites all to this water, "If any man thirst, let him come unto me and drink." (John vii., 37.) This is the song at the well which has been heard by all who come to Jesus for the salvation of their souls, and to them belongs the duty of making known to others the blessing they have found. Therefore, if we have for ourselves tasted of these living waters, we should not be content to keep the knowledge to ourselves; we should make our lives a melody of praise; we should "sing while we draw water."

When Paul and Silas were in prison, with "their feet fast in the stocks, at midnight they prayed and sang praises to God, and the prisoners heard them." Surely none of those who heard that song and felt the earthquake that opened the prison doors could forget from whence that deliverance came, or doubt that Christ had helped His servants. Let us never forget that our song of praise may also be honored to lead men to know the Lord whom we have found.

A remarkable instance of the effect of such a song in the night occurred during the war in the Crimea, at a time when

the sufferings of the British troops were at the worst, during the bitter cold of the winter of 1854. A poor soldier who had been long enduring the severest hardships from cold, hunger and sickness, worn out in body and mind, had been actually so depressed as to meditate putting an end to himself, when one night, as he sat brooding over his misery amidst the thick, falling snow, he heard a clear voice singing out the words of a well known hymn,

"There is a land of pure delight!"

As he listened, his heart burned with a thousand recollections of happier days and brighter hopes, when the thought of that land of pure delight had been dear to him. He called to the singer, brought him to his tent, and found him to be just the friend he needed to cheer and comfort him. He found that it was Duncan Matheson, the Scripture-reader, who had lost his way in the storm and darkness, and who was cheering himself amidst the sad sights of misery he had been witnessing by singing of the happy land above. He sang while he drew water, and his song was the saving of a soul from death.

A.

Gladness.

We cannot think of gladness as meaning mirth, merriment holidayism, frivolousness, or what is meant by amusement. No earnest spiritual man can, especially in these days, when it is so difficult to keep God's summer in the soul, when week-day life is so full of all the interest, and self-pleasings, and excitements of the present age. Even our evenings are difficult to secure in this stirring time. So much more determined should every man be to keep up his communion with God. "Then are they glad," because they are quiet in the everlasting arms of love. And how wonderful it is, how condescending it is, that God should give us rest in no inferior way; but that He should open up His own divine nature, that so we may rest in the Lord, and wait patiently for Him. Our Saviour has distinctly told us that, through faith in Him, we are at one with the Father Himself. "I in thee and thou in me." Faith spreads her wing, and prepares eagle-like to beat the higher air. Our gladness is more real than when excitement thrills all our senses, for then afterwards comes the dull, leaden weight of loss. We taste a joy which cannot be taken away, for then we experience a spiritual joy, worthy of the natures God has created and redeemed. The idle reveller goes his way, but we care not for his mindless joy. The lover of ease dawdles through a little light literature, and thinks how delightful it is to indulge in sloth, and to enjoy plenty, often forgetful of the fact that the miser and the beggar are equally rich in death! both heirs to some six feet of soil. Gladness! No, not this! Shame upon it! But high-wrought, heavenly gladness—gladness of children, thanking God for home; gladness of the soldiers, thanking God for victory; gladness of the pilgrims, that Judea's high hills are within the vision of faith; gladness of the heir that he has already received the earnest of the inheritance; gladness of the mariners, that divine mercy has opened a harbor of deliverance and safety from the waterfloods of sin.—Rev. W. M. Statham.

SUNDAY SCHOOL CAUSE

Some Methods of Intellectual Quickening.

By J. M. King, D.D. (Methodist Episcopal), New York.

No. II.

The beneficial effects upon intellect of childhood and youth, of the early inculcation of the broad views, and the fundamental truths of Scripture cannot be well exaggerated—enabling the mind in its initial thinking to bring partial truths to the touchstone and test of perfect truth, and to grapple with problems whose touch gives strength. And when we think of that multitude of children who come from illiterate homes and sur-

roundings, who get their first taste of pure thought from the instruction of Sunday schools, who shall attempt to weigh or measure the results of the intellectual power here aroused?

Upon parents this influence is felt. The questions which the aroused intellect of the child asks cannot be evaded without the loss of self-respect.

Upon teachers: most minds require necessity as a stimulus to effort. This necessity is upon the teacher if he uses the present thorough methods of instruction. Such resources are within the hands of scholars trained to the skilful employment of them by their day school instruction, that the child *even* will detect superficiality; and the teacher must either suffer humiliation or receive inspiration. In the one case, if he is honest, he will either arouse his sluggish powers, or make room for some one less obtuse. In the other case, he will receive a mental quickening that, while it fits him for his work, will increase his invoice of mental resources. I knew a Judge of one of our highest State Courts, a Sunday school teacher, whose decisions are models of elegance in style of diction, and are often quoted as standards of wisdom in the statement of the intent and authority of law, who, when asked why he continued to hold his humble position of Sunday school teacher at his age and at such inconvenience to himself, responded that his systematic study of the Scriptures, in preparation for his class-instruction, was the intellectual preparation which always preceded his writing of a legal opinion; and attributed his style of diction, his intellectual perception, and his views of the intent of human law to his knowledgedge *of* and familiarity *with* the inspired *Word*.

Then these results upon the teacher pass over to the taught, and the processes of mutual inspiration go on, and result in creations of appetites for broader general culture. Thus many a teacher, without previous training, becomes, in the best sense, educated.

The best minds in the Churches are not only engaged in this work, but the thoughtful laity as a body are being more thoroughly fitted for the effective use of their powers in promoting the cause of intelligent piety. But one of the grandest results of this awakening is found in its effects upon the ministry. Look at the vast amount of Bible commentary it has inspired, and the amount of awakened intellectual power it presupposes.

The preacher once gave the law, and the congregation accepted it without question. He was virtually infallible in matters of biblical version and instruction; and this made him *narrow*, and the people often the victims of ignorant and crazy heresy. Not so now! The people are heeding the inspired mandate: "Take *heed what* ye hear!" There may be some child *even* in the congregation whose accurate knowledge will be able to discover an error in loose statement. The storehouse of things *new* and *old*, which has been opened to the people, has awakened a better appetite, which will not be satisfied with sermons that have only the text as the saving clause of Scripture in them. The pulpit is learning that a Bible-instructed people do not want variety in preaching which comes from descending into the arena of the world, but by bringing the world to the Bible; by mounting to the higher regions of Scriptural thought, by revealing its thought-suggesting power, its wealth of idea in all its varied relations to human thinking and human history. It is not enough now that the preacher shall be able to affirm that "Thus saith the Scripture!" but *what* Scripture, and in *what* sense? This thorough knowledge is doing away with the silly panic which used to seize the Church whenever the cry of skepticism was raised. Ignorance of the scope of this *Word* gave birth to this *fear*. The Church is learning that the *Word* is not afraid of the diffusion of knowledge and inquiry, but gives knowledge and stimulates inquiry, and asks us not to blindly accept statements that *boldly* claim to be truth, but to "prove all things," "holding fast that which is good." And this awakening of intellect in reference to the greatest truth prepares the mind for the safe consideration

of secular and scientific truth. Ignorance, not genuine science, is the enemy of God and man. Let this thorough Bible-knowledge be inculcated, and the Church is safe against heresies in doctrine, and the human intellect is safe against the power of superstition.

Singing in the Sunday School—Remedy for its Defects.

Rev. A. F. Schauffler.

No. II.

The Remedy.—There is a remedy, but since the defect is *national*, the remedy must be slow in operating. It consists in *so* teaching children (and adults) *that they can read at sight, in parts*, ordinary church and Sunday school music. To sing a new tune in school will thus be an easy task, and at once the whole grade of tunes used will be very much higher then ever before. To impart this ability will be a great task, and will require many years of wise labor in the Sunday school world. Our Cheudemyner's and Trenningham's will have to devote much more time to musical culture than they have yet done. But if the Sunday school leaders take the matter in hand they can do a great deal towards educating our Sunday school institutions up to the desired point.

As a specimen of what has been done in this line, we may point to the work of the "Church Choral Mission of New York City." This Choral Mission has for its one aim to cultivate sight-reading in four parts in our churches and Sunday schools. Three years ago, it started with 250 voices, chosen from seven different schools. Last year it increased, having a membership of 1,600 voices, and this season it has had under weekly drill ten large classes, numbering 4,200 voices (none under 14 years of age), all chosen from our church-going population. The results of this work have been so impressive that the cities of Brooklyn, Elizabeth, N. J., Kingston, N. Y., and Hoboken, N. J., either have adopted, or are about to adopt, similar measures, with the same end in view. Such a system of intelligent instruction cannot fail in a few years to powerfully affect the musical ability of the churches and schools of any city, even though it be as large as this metropolis. The committee in charge of this movement are constantly receiving the hearty thanks not of individuals alone, but of churches and Sunday schools, who realize the great advances made by their members who have participated in its benefits. The enthusiasm of its classes, the eagerness to learn to read music at sight, and the actual results of the work, are alike surprising and gratifying to those who have inaugurated this grand movement. In four or five years more they expect very great and tangible results to appear in the line of far better congregational song and far higher Sunday school music.

MISSION FIELDS

Missions in India.

By Editor.

India is probably the most important and most vigorously cultivated mission field of the day. It comprises an area of 1,474,000 square miles, has a population of 240,000,000, of whom 120,000 are Europeans; and 18 cities with a population of over 100,000. The people are divided as follows:

Hindus,	139,000,000
Mahometans,	40,000,000
Buddhists,	3,000,000
Sikhs,	1,000,000
Christians,	900,000

The people speak nearly a hundred languages, of which the principal are the Hindustani, Bengali, Mahratta, Telugu, Tamil and Punjabi.

The Apostle Thomas is represented by tradition as planting Christianity in India. However this may be, we know as an historic fact that Francis Xavier was sent out in the 16th century as a missionary by the King of Portugal, and Goa was

made in 1534 the first Catholic bishopric of India. The earliest Protestant mission to India was founded by Frederick IV. of Denmark in 1705, and in the following year Tiengenbalg arrived at Tranquebar and began his devoted labors by the translation of the Scriptures into Tamil. This mission was passed over to the Society for the Propagation of the Gospel in 1825.

The English Baptist Missionary Society began its work in India when William Carey arrived in Bengal November 7th, 1793. He established himself 30 miles from Calcutta, then at Mudnabatty and finally at Serampore, which became a distinguished centre of light for India, and from whose printing presses issued translations of the Scriptures into many languages of the land. Ward and Marshman joined Carey in 1799, who died in 1834. This Society has, according to the latest statistics, 37 English missionaries, 131 evangelists, 3,467 communicants, 104 day schools and 2,225 pupils.

The London Missionary Society sent three missionaries to India in 1804, and in 1819 its agents had translated the whole New Testament into the Telinga language. The latest statistics (1882) are 48 English missionaries, 271 ordained ministers and preachers, 5,210 communicants, 378 schools and 5,928 pupils.

The English Church Missionary Society began its labors in India in 1813, but had encouraged the Danish missions before. Its statistics for 1882 show 103 European missionaries, 121 native missionaries, 20,439 communicants, 1,157 schools, 32,853 male and 11,452 female pupils. This Society employs in Ceylon 18 European and 14 native missionaries, and has 1,636 communicants.

The English Society for the Propagation of the Gospel began its work in India in 1818. Its missions in the Punjaub and Sindh, in Northern India, are making rapid progress. Since 1877 the accessions to this Society in Tinnevelly alone amount to 20,000, and it has 60,000 adherents in that district. The Church of England has four Indian Episcopal sees and six bishops. The latest statistics are not given.

The Wesleyan English Missionary Society established a mission in Madras in 1817; have most important centres in Calcutta and Mysore, where they have schools in a very prosperous condition. In 1881 this Society had 100 missionaries in India, 129 schools, 9,149 pupils, 1,497 communicants, and 3,081 communicants in Ceylon.

The Church of Scotland sent out Dr. A. Duff as its first missionary in 1829, who established a Collegiate Institute in Calcutta, which has been attended by hundreds of Hindus. About the same time Dr. John Wilson commenced the work for the same Church at Bombay. Since the disruption of 1843 the Established and the Free Churches support their own missionary force. In 1882 the Free Church had 142 schools, 10,444 pupils and 1,286 communicants. The aggregate statistics for 1881 of the Established Church are 12 European missionaries, 7 lay teachers, 6 native missionaries, 36 other agents, 375 communicants and 5,493 pupils.

HELPFUL HINTS FOR WORKERS

Incidental Results.

By William M. Taylor, D.D. (Cong'l).

In thinking of the results of our labor in the service of Christ, we often fail to take note of those which are in their nature incidental. We design to do a particular thing, and estimate our success according as we have or have not accomplished that which we intended. But not unfrequently, after all, some of the richest fruits of our exertions may be of a sort which were not present to our minds when we were engaged in our work. Every noble and original deed has in it a capacity to germinate, and when it finds appropriate soil it springs up there, often unknown to him who did it, and it may be sometimes long after

he has passed away from earth. The heart of man has been set on doing some great work, and as he went forward in the prosecution of that he has let fall something which, though little regarded at the moment by him, has become signally productive in some other soul ; or, in seeking to impress some particular class, his words have gone farther than he intended, and have been there prolific in the richest results. These effects we call incidental, and we may select a few illustrations of them from personal experience.

We may begin with one from the life of our Lord Himself. No doubt He was divine ; and we may not declare that any effect produced by His example was absolutely unthought of or undesigned by Him. Yet, looking at the human side, we may speak of some of them as incidental. It is recorded by Luke (xi., 1), "that, as He was praying in a certain place, when he ceased, one of His disciples said unto Him, Lord, teach us to pray as John also taught his disciples;" and in answer he gave the Lord's prayer. The Saviour's main design in His prayer was to hold fellowship with His Father; but the sight of His earnestness awoke the spectator from his own lethargy, and stirred him up to a desire to pray, which, in its turn, developed his helplessness, and that stimulated him to make the request, "Lord, teach us to pray ;" so that we may regard that as an incidental result.

Every reader must be familiar with the excellent use which Bushnell makes, in his sermon on "Unconscious Influence," of the effect produced on John by Peter's boldness, as indicated in the words of his text, "Then went in also that other disciple"—clearly an incidental result. Angell James, of Birmingham, was converted through the sight of a fellow-apprentice kneeling for prayer in the room which they shared. Three or four pious women in the streets of Bedford entered into conversation on the subject of personal religion, seeking thereby only to stimulate each other; but, altogether unknown to themselves, they were overheard by John Bunyan, who drank in their words, and was by them at once convinced of the reality and spirituality of true religion. "Me thought," said the great dreamer afterwards, in his "Grace Abounding," "they spake as if joy did make them speak. They spake with such pleasantness of Scripture language and with such appearance of grace in all they said, that they were to me as if they had found a new world, as if they were people that dwelt alone, and were not to be reckoned among their neighbors." Thus, though they had not gone forth to sow, but were engaged in the cultivation of their own graces, and enjoying the communion of saints, their words were seeds which fell incidentally into his heart and produced appropriate fruit. A similar case was that of Ebenezer Erskine, one of the founders of the Scottish Secession Church, who was converted through the overhearing of a conversation between his own wife and his brother Ralph; and the readers of Duncan Matheson's "Memoirs" will remember the incident of a soldier of the Crimea arrested on his way to commit suicide by the overhearing of the evangelist, whose voice at the time he did not recognize as singing for his own enjoyment in the clear starlit night, the hymn beginning "How bright these glorious spirits shine."

Sometimes "the heaviest wheat of all" may spring up from seeds dropped in this incidental way. What a motive to the maintenance of a personal holiness ! The incidental is the shadow of the intentional. Influence is the exhalation of character. On what we are must depend the results of our existence, whether we intend to produce them or not. What a stimulus to self-culture! Only when our hearts are receptive can we thus incidentally take in germinating suggestions ; and to have our hearts receptive we must keep them cultivated by prayer and meditation. The visions that allure us are those which lie in the line along which our desires are travelling. What we are determines what we shall receive in this incidental fashion, as in all others.

"In the morning sow thy seed and in the evening withhold not thine hand; for thou knowest not whether shall prosper either this or that, or whether they both shall be alike."

Sacrifice and Service.

CANON J. FLEMING.

Remember the old Roman legend how, when there yawned in the Forum a great gulf, wide, dark—and neither wealth nor arms, nor wisdom, nor valor could close it—self-sacrifice healed it. When young Curtius, wheeling his milk-white steed, rode softly back a short way, then casting his helmet on the ground, and looking towards the temple of his gods and the white porch of his home, he rode bareheaded towards the gulf, and with one mighty bound plunged to death below, and slowly the gulf was closed. This legend of Rome is eloquent for us. No gulf yawns in our midst, but the most precious thing—self-sacrifice—is needed now as then to stay many an evil, to staunch many a sorrow, to close many a yawning wound in the social life of this dear, sinning, suffering land of ours. Would you be true to a better land than Rome, true to a higher duty than even Curtius knew, obedient to a higher call and useful in a higher service, learn the great lesson that *self-sacrifice lies at the root of all usefulness.*

LIGHT FROM THE ORIENT ON BIBLE TEXTS

Recent Discoveries and the Book of Exodus.

BY PROF. S. H. KELLOGG, D.D., ALLEGHANY THEO. SEM., PENN.

Several papers have recently referred to the results of the excavations carried on by the Egypt Exploration Society at Tel-el-Makhudah, in the discovery of the long buried city of Pithom, mentioned in Ex. i., 11, as one of two "treasure cities" built by the captive Israelites for Pharoah. There are, however, two or three matters of detail in regard to this discovery which give to the discovery of this buried city still greater interest as further confirming the minute accuracy of the writer of the Book of Exodus.

In the first place, the discoveries in question, according to Mr. Stanley Lane Poole, settle the question as to the name of the Pharoah who knew not Joseph as Rameses II., as, indeed, many Egyptologists had before surmised. This being settled, we see an undesigned coincidence with this fact in the name of Rameses, which the narrative in Exodus gives to the other of the two cities built by the enslaved Israelites. The name of the city is explained as being the name of its founder. Rameses and Pithom are both called in Exodus i., 11, "treasure cities." The words so rendered occur in five other places in the Old Testament, in I. Kings and II. Chronicles, and are there translated "store cities" or "cities of store." What was the purpose of these "store cities" or "treasure cities" is suggested by II. Chron. xxxii., 28, where we are told that Hezekiah built "store houses for the increase of corn and wine and oil."

It would seem therefore that the so-called "treasure cities" which the Hebrews built for Pharoah were depots for the storing of the increase of the land. Such experiences as the seven years' famine in the days of Joseph would have taught the Egyptians the importance of maintaining such depots, where the surplus produce of fruitful years might be laid up for years of straitness. Keeping this in mind, then, that this Pithom was one of these "store cities," what a singular interest attaches to the account of the discoveries of M. Naville, as given in the following words in the *Jewish Chronicle:* "So far as the excavations have gone, they have laid bare the remains of a building of quite unique character, both as to its material and its architectural peculiarities. . . . *Receptacle after receptacle, bin after bin, have been laid bare, evidently intended to preserve large stores of food* or other perishable articles."

But this is not all. The narrative in Exodus v. tells us that at first the officers

set over the toiling Hebrews *had given them straw* wherewith to make their bricks; that after Moses threatened Pharoah with judgment from God, he forbade the task-masters of the people any more to give them straw; that they were scattered over the land to gather stubble instead of straw; were beaten because they were not able to furnish the full tale of bricks as before; that they went to Pharoah to complain, but were told: "Go now and work; for *there shall no straw be given you; yet ye shall deliver the full tale of bricks.*" Plainly the impossible could not be done; and evidently, if the building was to go on, the lack of straw must appear in the bricks. Turning now to the narrative of these discoveries, what a singular confirmation of the minute accuracy of all these details in the Exodus narrative do we have in the statement of Mr. Poole, who has himself visited these uncovered store houses of Pithom, that they "are built of bricks, *made sometimes with and sometimes without straw.*"

A single point in addition may be mentioned, that the vexed question of the location of Succoth—the first stopping place of the Hebrews on their departure (Ex. xii., 37)—has by these excavations been settled. They have revealed the fact that Succoth was simply another—the secular, as Pi-thom, the house of (the God) Thom, was the sacred—name of one and the self-same city, a fact in full accord with old Egyptian usage.

Comment on all this is scarcely needed. To suppose that a narrative again, as so often before, shown to be so minutely accurate was written centuries afterward is absurd. Only one theory accounts for the facts: that the writer of the narrative was personally acquainted with all the facts—a man, in short, who had gone through these experiences. And if such a man, who then but Moses? We have long felt that probably the best and most conclusive answer to the modern critics who dispute the Mosaic authorship of the Pentateuch was to be found in the comparison of the results of recent researches in Egypt with the Pentateuchal narrative. We believe that the result would be to evince to every candid mind that any theory which placed the authorship of the Pentateuch at any time other than that to which all tradition and external testimony have from the earliest date assigned it was only to be held preposterous. A popular essay of this kind, by some thoroughly competent person, would, in the judgment of the writer, be just now most timely.

THE CAVERNS UNDERNEATH JERUSALEM.

By Rev. E. Payson Hammond.

The grotto of Jeremiah and the caverns underneath Jerusalem deeply interested us. The cave in which tradition says Jeremiah wrote his Lamentations is of great size, and has the appearance of being part of an old quarry.

Near the cave is a sort of well, supposed to be the "low dungeon" into which the Prophet was cast by those who hated him for reproving them of their sins, and for pronouncing upon them the coming judgment of the Lord. Though his sorrowful words were, "I am the man that hath seen affliction," yet he could also exclaim, "I called upon the name of the Lord out of the low dungeon. Thou hast heard my voice. . . Thou drewest near me in the day that I called upon Thee. Oh, Lord, Thou hast pleaded the causes of my soul. Thou hast redeemed my life." Lam. iii.

From Jeremiah's cave we proceeded to the immense caverns underneath Jerusalem. We had no regular guide with us at the time. Dr. Smith, who had been down the day before, undertook to direct us.

Our dragoman told us we must not think of attempting the exploration of the cave without a long ball of twine, one end of which he seriously told us must be tied at the entrance, and that we must keep hold of the twine, or we could never find our way out.

But Dr. Smith assured us his memory was better than a ball of twine, so we concluded to trust him.

He first led us to a small opening under the wall of the city—so small that one of the ladies of our party positively refused to make any attempt to press through it. We were all, however, soon standing on the top of a small hill. After lighting our torches, we commenced the descent. It was very steep, so that we almost slid rather than walked down it. When at the foot we found ourselves in a huge cavern.

It was a strange sight, and we hesitated about going farther with our inexperienced guide. We had so long been in the care of our cautious dragoman, who was always armed with a long gun, and had safely brought us through the perilous ways of Palestine, that we were naturally concerned for our safety, finding ourselves unprotected in such a strange place—especially when Dr. S. pointed out to us the bones of a man who had fallen into a pit fifty feet deep.

We tried to forget danger, and to think only of the scenes before us.

We passed through what looked a little like great stone churches, supported here and there by large rough pillars. For a long time we groped about in these dark recesses, sometimes wondering what would become of us if a gust of wind should blow out our lights, or if we should loose our way.

Thus we wandered on for nearly a quarter of a mile. Some of our party thought it must have been quite half a mile, and that we were underneath the *Mosque of Omar.*

We had expected to find it cold and damp, but, on the contrary, it was dry, and the air warm and fresh.

It became quite evident what had produced this immense excavation, for everywhere we saw large niches with rough facings and edges, telling us that it was the blocks of stone *taken out*, and not the *place left*, that was the object of labor. These niches were upright, showing they were not places of burial for the dead. The spaces left seemed to be about the same size as the immense stones we had seen in the foundation of the mosque.

In a word, it was quite apparent to us that these caverns were but the quarries from which stones were lifted to build the temple of Solomon.

This conviction was strengthened by the fact that underneath the Temple on Moriah is a vertical aperture, through which the stones were lifted, that they might be set in their places without noise of the hammer.

How could we but think of the words of Scripture in I. Kings vi., 7: "And the house, when it was building, was built of stone made ready before it was brought thither: so that there was neither hammer, axe, nor any tool of iron heard in the house while it was building."

Only in that dark place underneath the Temple was the "sound of the hammer heard." Thus it is only in this dark world of sin that the sound of the Lord's hammer will be heard upon those who are yet to be "built up a spiritual house."

God grant us patience to endure the hammer of discipline and affliction that we may at last be presented polished stones, "built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner stone, in whom all the building fitly framed together groweth into an holy temple in the Lord."

Josephus, in writing of the siege at the taking of Jerusalem, says: "Their last hope was in the underground places, betaking themselves to which they expected to be searched out."

He also saw a great deal of treasure being secreted in these caverns beneath the city, and that one Rimon with a band of followers was at last driven by fear of starvation to a similar strategy, "making an attempt to deceive the Romans by a panic, he (Rimon) put on garments, and fastening on a purple cloak appeared out of the very spot where the temple had formerly been." This rising out of the ground led to the apprehension of many others of the seditious in these underground cavities (Jewish War, vii., 2, 1).

I was not satisfied with our first visit to these quarries, and the last day we were in Jerusalem my wife and I got an experienced guide and went much further into them than we did before. Dr. Barclay, from America, has the credit of discovering these caverns. Our guide was with him when he first explored them.

It seems very strange that their existence should have been unknown for centuries.

It was at last a great relief to find ourselves once more beneath the canopy of Heaven.

When Jerusalem, so beautiful for situation, was "the joy of the whole earth," when the smile of God was resting upon it, and His abiding presence dwelling within its Holy Temple, what a punishment it would have been for those who had a title to its mansions to have been forced to dwell in this dark abode, beneath the foundations of Jerusalem.

God grant that all who read these lines may through "the finished work of Christ" have such an assurance of their title to mansions in the skies and such a realization of the glories of the celestial city, that they may, with the Psalmist, be led to exclaim, "Oh, that I had wings like a dove that I might fly away and be at rest."

BEAUTIFUL THOUGHTS

The law of heaven is love.—*Hannah More.*

He that hath slight thoughts of sin never had great thoughts of God.—*St. Jerome.*

The more a man denies himself the more shall he obtain from God.—*Thomas à Kempis.*

The highest form of Christian life is self-denial for the good of others.—*Rev. Dr. Park.*

One of the greatest blessings you can enjoy is a tender, honest and enlightened conscience.—*Pascal.*

It is not until we have passed through the furnace that we are made to know how much dross there is in our composition.—*Colton.*

Peace upon peace, like wave upon wave,
This is the portion that I crave;
The peace of God which passeth thought,
The peace of Christ which changeth not.
—*H. Bonar.*

Only a smile that was given me
On the crowded street one day!
But it pierced the gloom of my saddened heart,
Like a sudden sunbeam's ray.
—*Harper's Weekly.*

Men may close their eyes to the evidences of the truth of the New Testament and remain in voluntary darkness and blindness, but the evidences exist, attested by unimpeachable witnesses.—*John Hall.*

Infidelity reproves nothing that is bad. It only ridicules and denounces all that is good. It tears down—it never constructs; it destroys—it never imparts life; it attacks religion, but offers no adequate substitute.—*J. R. Paxton.*

Be cheerful: do not brood over fond hopes unrealized until a chain, link after link, is fastened on each thought and wound around the heart. Nature intended you to be the fountain-spring of cheerfulness and social life, and not the travelling monument of despair and melancholy.—*Arthur Helps.*

Experience is the Lord's school; and they who are taught by Him usually learn by the mistakes they make that they have no wisdom, and by the slips and falls they meet with that they have no strength.—*John Newton.*

For a few brief days the orchards are white with blossoms. They soon turn to fruits or else float away, useless and wasted, upon the idle breeze. So will it be with present feelings. They must be deepened into decision, or be entirely dissipated by delay.—*Cuyler.*

In the deepest night of trouble and anxiety God gives us so much to be thankful for that we need never cease our singing. With all our wisdom and foresight we can take a lesson in gladness and gratitude from the happy bird that sings all night, as if the day were not long enough to tell its joy.—*Abbott.*

We have but chewed the husks of religion, which are often bitter, and have never eaten the kernel until we feel that there is nothing in our power that we would not do for God, and nothing in our substance we would not give to Him, and nothing in ourselves that we would not consecrate to Him. —*Spurgeon.*

I do wish all tired people did but know the infinite rest there is in fencing off the six days of the week from the seventh—in anchoring the business ships of our daily life as the Saturday draws to its close, leaving them to ride peacefully upon the flow or the ebb until Monday morning comes again.—*Anna Warner.*

Oh, thanks to God for His visible Church! for her hymns and her prayers, for her ordinances and the promises she inherits, for the fellowship of the saints on earth with saints in heaven, for the history of her sufferings, and the future of her triumphs! Thank God for her immortality! While everything else in this world must die and rot, there is one thing over which death has no power, one thing that smiles at the grave as it passes on to a life that has no end.—*Dr. Austin Phelps.*

No words can express how much the world owes to sorrow. Most of the Psalms were born in a wilderness; most of the Epistles were written in a prison. The greatest thoughts of the greatest thinkers have all passed through fire. The greatest poets have "learned in suffering what they taught in song." In bonds, Bunyan lived the allegory that he afterward indicted, and we may thank Bedford Jail for the "Pilgrim's Progress." Take comfort, afflicted Christian! When God is about to make pre-eminent use of a man He puts him in the fire.—*National Baptist.*

14. A Prayer Gauge.—Heb. iv., 16.

It is related of Alexander that he gave one of his generals, who had pleased him, permission to draw on his treasurer for any sum. When the draft came in the treasurer was scared, and wouldn't pay it till he saw his master. And when the treasurer told him what he had done, Alexander said, "Don't you know that he has honored me and my kingdom by making a large draft?" So we honor God by making a large draft on Him.

15. Fruitful Afflictions.—Heb. xii., 11.

In the Bernese Oberland, one of the grandest regions of Switzerland, there is a magnificent waterfall known as the Staubbach. The mountain torrent plunges headlong from a precipice nearly nine hundred feet perpendicular, threatening certain destruction to the cottages below. But long before this deluge of water strikes the bottom of the cliff the very force of its prodigious fall splits it in fragments in the air, and diffuses it in the softest mist, so that it falls like fertilizing dew, refreshing the fields it threatened with destruction.

16. Influence of Religion.—Titus ii., 12.

Henry Clay once replied to some sneering allusion to the character of American Evangelical Christianity, "I do not know practically what the Churches call religion. I wish I did. But I do know what it effects." And then reciting the case of a bitter feud between two neighboring families in Kentucky which had kept the community in a ferment for years, but had at last been settled by the conversion of both parties, he said, "I tell you that whatever will change a Kentucky feud into a fellowship so soon and effectively is of God. No power short of His could do it."

17. Christ's Knocking.—Rev. iii., 20.

When Dr. Arnot was preaching in Glasgow a woman was in great distress about her rent. She could not pay it, and so he took some money and went around to the house, went to the door and knocked. He listened, and thought he heard the footsteps of some one inside, and so he knocked louder. No one came, and he knocked still louder, but after waiting some time he went away disappointed. A few days afterward he met this lady on the street at Glasgow and told her that he heard she had been in great distress and he went around to help her, and the woman threw up both hands and said, "Why, Doctor, that was not you, was it? I was in the house all the time, and I thought it was the landlord coming around to get the rent, and I kept the door bolted." Now Christ comes to bless. He don't come to demand.

18. The Penetrating Word.—Ps. xix., 6.

There may be no outward sign at the time of spiritual impression, yet sometimes how deeply the truth may penetrate. It is like the lightning entering the ground, but leaving results to prove its power. Mr. Darwin, when in America, found in some sand hillocks near Maldonado a group of vitrified, siliceous tubes formed by electric currents entering the loose sand. They resembled, he says, some at Drigg, in Cumberland. Dr. Priestly once found some similar ones under a tree where a man had been killed by lightning. Some were five feet, others as much as thirty feet, in depth, and from half an inch to an inch and a half in bore. So the truth enters unseen, but burning and melting into our natures. We are pierced by its power, and prove that the sword of the Spirit is the Word of God.

19. Satan's Offers.—Matt. iv., 8, 9.

A story is told of Rowland Hill, the great preacher. Lady Ann Erskine was passing by in her carriage and she asked her coachman who that was that was drawing such a large assembly. He replied that it was Rowland Hill. "I have heard a good deal about him," she said, "drive up near the crowd." Mr. Hill soon saw her, and saw that she belonged to the aristocracy. He all at once stopped in the midst of his discourse and said: "My friends, I have something for sale." This astonished his hearers. "Yes, I have something for sale; it is the soul of Lady Ann Erskine. Is there any one here that will bid for her soul? Ah, do I hear a bid? Who bid? Satan bids. Satan, what will you give for her soul? 'I will give riches, honor and pleasure.' But stop. Do I hear another bid? Yes, Jesus Christ bids. Jesus, what will you give for her soul? 'I will give eternal life.' Lady Ann Erskine, you have heard the two bids—which will you take?" And Lady Ann fell down on her knees and cried out, "I will have Jesus." The devil lies to you when he promises, but Christ always keeps His word.

MONTHLY SURVEY

It is said that prohibition in Kansas has shut up five-sixths of the saloons in the State.

Archbishop Purcell, the accomplished Romanist and the unsuccessful financier, died at Cincinnati, July 4th.

There are in Lucknow and Cawnpore, India, forty-five publishing houses, engaged principally in issuing anti-Christian books, tracts and periodicals.

Rev. Charles Bishop, Methodist, writes from Tokio, Japan, that the awakening in the native churches is progressing and "far exceeds anything before known."

The venerable Earl of Shaftesbury declares that if places of public amusement are opened in England on the Sabbath, the temperance movement will be set back twenty five years.

Court Preacher Stöcker, of Prussia, has succeeded in securing the co-operation of a number of Government officials in high stations in the observance of the Sabbath as a day of rest.

The Emperor of Japan has taken the initiative in the cause of temperance in his empire. He has appointed a commission to devise methods for the suppression of the liquor traffic.

Some of the Methodist Mission Schools of high grade for boys and girls in the cities of India are full to overflowing, and are obliged to stop advertising and must enlarge their accommodations.

The British Company of Revisers of the Old Testament closed their 79th session in the Jerusalem Chamber, Westminster, and carried the final review to the end of Exodus, chap. 26th, on June 8th.

The spectacle of 684 Mormons landing at Castle Garden on the first of July should be enough to make the Church gird herself anew for her work and the Government devise measures adequate to the occasion.

The gathering of army chaplains at Ocean Grove, on the 22d, 23d, and 24th of July, was a noteworthy event as showing the peace and goodwill prevalent in all sections of the country. Blessed are the Good Samaritans.

A vigorous temperance movement is making progress in Copenhagen. A company has been organized with a capital of 100,000 crowns, with which to erect a number of coffee and eating houses, where no intoxicants will be sold. Good food will be served at moderate prices, and a good supply of newspapers and periodicals will be provided.

Emperor William of Germany has ordered that the 10th and 11th days of next November be observed as the four hundredth anniversary of the birth of Martin Luther. In the decree the Emperor says: "I pray that God may listen to the supplications in which I and all the evangelists unite that the celebration be productive of lasting benefit to our Evangelical Church."

The Pope, in his letter to President Grévy concerning the affairs of his Church in France, enters complaints in regard to four things: the expulsion of the religious orders; the suspension of the salaries of curates; the Army Bill, which militates against the supply of priests, and the "arbitrary" changes proposed before the Concordat Commission, which render the Church unable to defend its rights against the usurpations of the State.

Mrs. Anadibai Joshee, a Brahmin lady, has embarked at Calcutta, in company with several missionary ladies, for America, intending to study medicine in the Woman's Medical College at Philadelphia. By this act she breaks her caste. Before embarking she delivered an address at the Serampore College, in which she said that in going to America to study her object was to prepare herself to promote the elevation of her sex in India.

Eleven schools or seminaries have been established in South Africa under the care of American ladies; eight of these are in Cape Colony, one in the Orange Free State, and two in the Transvaal. Thirty-eight ladies have gone out from America to become teachers in these schools; two of them have died, and five have returned to America. The Huguenot Seminary is designed to be, like Mount Holyoke Seminary, a school for the whole country.

Mr. Joseph Cook was offered $300 by Redpath's Lyceum Bureau to speak a single Sabbath at Highland Lake, and refused it on the ground that it would lead to and be countenancing Sabbath desecration.

BOOK DEPARTMENT, Etc.

THE PULPIT COMMENTARY. Edited by Rev. Canon H. D. M. Spence and by Rev. Joseph S. Exell. THE BOOK OF JOSHUA has just appeared in this series, with introductions by Rev. A. Plummer, M.A., and Rev. J. J. Leas, M.A. Expositions and Homiletics by J. J. Lias, M.A., and several other eminent clergymen. New York: Anson D. F. Randolph & Co.

The aim of this commentary is to provide scholarly introductions to the sacred books; to divide the texts of Scripture into paragraphs, and to supply each paragraph with such expositions as shall meet the wants of the student, and such homiletical suggestions as shall assist the preparations of the preacher.

These objects are faithfully carried out in this volume on the Book of Joshua. A vast amount of information is given in the introductions, and the chief portion of the volume contains the results of the latest research and criticism, with different modes of treatment in the line of sermonizing. Preachers will find this commentary comprehensive, suggestive and helpful, and Sabbath school teachers all that is required in the preparation of their lessons in this book. By a special arrangement with the English publishers the work in this country is issued from duplicate stereotype plates and at about half the price of the English edition.

GUIDES AND GUARDS IN CHARACTER BUILDING. By C. H. Payne, D.D., LL.D., President of Ohio Wesleyan University. New York: Phillips & Hunt. Cincinnati: Walden & Stowe.

This is no ordinary book. It deals with formation of character, which is absolutely essential to every human being, both in the present and future. It sets before the youth of both sexes representative characters in the Bible, deals with each of these faithfully, and shows their excellencies and defects. The author with singular force demonstrates that the only solid foundation on which to build is true religion, the only effectual restraints and the only sure supports come from the same source, and the crowning glory of every life is the favor of God. This book will leave its mark upon the mind and heart of every reader.

THE GOSPEL OF THE SECULAR LIFE. Sermons preached at Oxford, with a Prefatory Essay by the Hon. W. H. Fremantle, Canon of Canterbury. New York: Charles Scribner's Sons.

Nine sermons and a preface form the contents of this volume. The author has aimed throughout to do what every true minister does to show the adaptability of the Gospel to man as man in all his relations in life, in all his pursuits, in all places, and through every day, and that every man is bound to be an exemplification of this fact. The subject is treated with freshness and taste.

THE MAGAZINE OF ART. No. 8, Vol. 6. New York, London and Paris: Cassell & Company.

This magazine is "a thing of beauty," and therefore "a joy forever." A large number of specimens of the engravings of the best artists are given, with several historical articles and other useful and interesting information on the progress of art. It would ornament any parlor table and be a fountain of pleasure in a family circle.

THE PRODIGAL SON AND OTHER POEMS. By Rev. Edward O. Flagg, D.D. New York: Flockhart & Hooper.

The writing of these poems furnished recreation to their author when relieved, at intervals, from the pressure of clerical duty. They are sweet, varied, flowing, harmonious, and breathe the spirit of the true Christian poet.

MEMORIAL TRIBUTES. A Compend of Funeral Addresses, an aid for Pastors, a book of comfort for the bereaved. Edited by J. Sanderson, D.D., with an Introduction by John Hall, D.D. New York: E. B. Treat, 757 Broadway. $1.75.

This is a unique book. Its 500 pages are filled with the leading thoughts of many eminent preachers, European and American, who have officiated at funeral services. The subjects presented, in a great variety of form, are Death, Jesus and the Resurrection, and these are adapted to all ages and to all circumstances.

There is also a large number of tributary resolutions passed on the death of persons occupying very varied positions in life. These specimen tributes must prove helpful to those appointed to render a similar service.

The volume will be welcomed by pastors as suggestive and stimulating when preparing for the solemn rites of burial. They cannot open this volume without finding help.

The shadowed homes where bereaved ones are longing for "the touch of a vanished hand, and the sound of a voice that is still," will hail this book as throwing sunlight upon dark valleys and gleams of hope through clouded skies.